

THE Indiana Jewish Post

and Opinion

SHALOM... TODAY IS FRIDAY, FEBRUARY 4, 1977

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The Rabbi Speaks

I was recently asked, whether or not a person can be a good Jew without regularly attending Shabbat Services. A fair questioner could ask also, which is better? That a Jew demonstrates his commitment to his Judaism in the way he leads his life or by regularly attending Shabbat Services regardless of the ethical quality of his life?

Two thousand years ago our sages gave the following response,

"There are four kinds of men affiliated with the meeting house, he that goes and does not practice-he has the reward of his going; he that practices but does not go-he has the reward of his practicing; he that goes and also practices-he is a saintly man; he that neither goes nor practices-he is a wicked man."

In brief, the rabbis—and the last 2,000 years of Jewish tradition—would respond to our questioner that one cannot be a complete Jew without both regularly attending Services and practicing our Jewish ethic. But what of the assumed dichotomy between the Jew who attends but does not practice and the Jew who practices but does not attend. The rabbis resolve this dichotomy in a commentary to the Scriptural verse, *"Happy are they that dwell in Thy house, they are ever praising Thee."* They remark that the meaning of the verse is as follows, those who attend services regularly [*Dwell in Thy house*] will be more fulfilled [*happy*] because they will, through attendance at services, improve in their ability to lead a life of justice, mercy and acts of loving kindness (which is a way to praise Thee.)

May the goal of the ancient rabbis, to lead a life of complete Jewish experiences ever seeking improvement, be our goal as well.

Brunch To Follow Bellow Discussion

Rabbi Jon Stein and Sharon Garelick will lead a discussion on Saul Bellow's Nobel prize book "Humboldt's Gift" at 9:30 AM Thursday, Feb. 10 at IHC. Other

books by Bellow will also be discussed. A brunch will follow the discussion at 11:30. Marian Bennett may be called for reservations at 259-7096.

5 From Indiana At Miami Meet

Five Hoosiers attended the sessions of the annual plenum of the National Jewish Community Relations Advisory Council last week in Miami Beach.

They were Julian Freeman and Emily Fink, of Indianapolis, Isadore Rosenfeld and Bernie Natkow,

of South Bend, and Fred Turkow of Fort Wayne. Turkow heads the Indiana Jewish Community Relations Council, and Ms. Fink is the executive director of the Indianapolis JCRC, while Natkow is the executive director of the South Bend Jewish Federation.

Benjamin Sachs; Loan Co. Founder

Benjamin L. Sachs, 69, founder of Sachs Eagle Loan Company, died Monday, January 10 at the Methodist Hospital.

A resident of Indianapolis for 65 years, he operated the loan company from 1944 until his retirement in 1972.

He was a member of B'nai Torah Congregation and its Men's Club.

Mrs. Kwitny Dies At Home

Mrs. Howard I. Kwitny, 44, 1206 Frederick Drive South, died on Wednesday, Jan. 25 at home.

Services were held at Aaron-Ruben-Nelson Meridian Hills Mortuary with burial in Indianapolis Hebrew Congregation Cemetery South.

A lifelong resident of Indianapolis, Mrs. Kwitny was a member of the Indianapolis Hebrew Con-

gregation, National Council of Jewish Women, and a charter member of Menorah Chapter of B'nai B'rith Women.

Survivors include her husband, a son, Brian Kwitny, two daughters, Cindy and Jill Kwitny, her parents, Mr. and Mrs. William Schwartz, a brother, Paul Swartz, and sister, Mrs. Charles Kwitny.

Mrs. Blanche Hirsch Succumbs At 71

Mrs. Blanche Hirsch, 71, 813 Antique Court, died Tuesday, Jan. 25 in Methodist Hospital. Services were at Aaron-Ruben-Nelson Meridian Hills Mortuary with burial in B'nai Torah Cemetery.

Mrs. Hirsch was born in Romania and lived here for 30 years. She and

her husband, Louis owned several neighborhood groceries before retiring in 1955.

Memorial contributions may be made to the Marion County Heart Association and B'nai Torah.

She is survived by a son, Paul.

Robison Speaks Here On Church And State

Joseph B. Robison, director of the Commission on Law and Social Action and Urban Affairs of the American Jewish Congress, will speak on the Indianapolis Jewish Community Relations Council's church and state program at 7:30 p.m., Sunday, Feb. 13 at the JEA.

He will speak on "Religious Practices in Public Schools and public parks."

Robison is a graduate of Columbia Law School. He is a leading authority on civil liberties and religious freedom and has drafted

numerous laws against racial and religious discrimination.

There will also be a discussion of religious practices in the Indianapolis school system.

Chairpeople of the committee are Dorothy Friedman and Norman Sider. The public is invited.

Both Senators Condemn Soviet Treatment of Jews

WASHINGTON, D.C.— Senator Birch Bayh and Richard G. Lugar joined in support of a resolution passed by the Senate condemning the actions of the Soviet Union in the recent beatings, imprisonment and harassment of Soviet Jews and other minorities.

"While we cannot expect detente to be something it is not, given the ideological gulf separating our countries, neither should we tire in our efforts to express plainly and forcefully our clear commitment to democratic ideals," Bayh said.

The resolution charges the Soviet

Union with violating the principles of human rights contained in the Helsinki Declaration, including the pledge of the Soviet Union to facilitate the freer movement of people and expedite the reunification of families without ethnic or religious discrimination.

Newcomers

Robert Gellers

Robert and Gloria Geller recently moved to Indianapolis from Cherry Hill, New Jersey. Robert graduated from New York University and received his D.O. from Chicago College of Osteopathic Medicine. He has set up practice here and is affiliated with Westview Osteopathic Medical Center. Robert is interested in bowling.

Gloria attended Pace University in New York where she majored in education. She has been an English teacher for 7th through 10th grades. Gloria is a member of B'nai B'rith and ORT. She enjoys sewing and sews many of her own and her children's clothes. She is presently taking a course in watercolors at the Art League.

The Gellers have two children, Jonathan, age 3½, and Darleen, age 5 who attend the Hebrew Academy of Indianapolis.

We welcome the family to Indianapolis and hope their stay here will be a happy one.

Mizrachi Plans Brunch, Bake Sale

"Take your sweetheart to brunch" will be the Valentine Day theme of the Mizrachi Women's brunch and bake sale on Sunday, Feb. 13, from 11 a.m.-2 p.m. at the Jewish Community Center.

The overall chairman is Mrs. Jack Zeckel assisted by Mrs. Betty Samson, Mr. David Korb, Mrs. Mark Hasten, Mr. Edwin Epstein, Mr. Joel Samson, Mr. Shoolem Ettinger, and Harold Goldberg.

Tickets are \$3.00 for adults and \$1.75 for children.

Dave Yaver Retains Hold On 1st Place

The Dave Yaver Memorial team retained first place in the B'nai B'rith Bowling League by defeating Raleigh Ltd. 20-10 on Jan. 30. Irv Prince and Lew Yaver with 554 and 553 respectively led the Yaver team.

Commercial Towel remained in second place 12½ points behind after losing to seventh place Capital Paper 20-10. Mike Silverman led Capital with a 543 series and Harold Stolkin had a 548 for the losers.

The Style Store is still in third just ½ point ahead of the Ivan Chalfie team. Both scores were 21-9 with the Gallows upsetting the Style Store and Pearson Ford doing the same to the Chalfie team.

Steve Goldsteins 562 for the Gallows was the high score in that match while the top individual honors for the league went to Elliot Gold of tenth place Schuchman Metals with a 572 series.

Book Fair Set At IHC

A Jewish children's book fair will be held at IHC on Friday night,

Feb. 4 and again on Sunday, Feb. 6 during Religious School hours.

Rosenfeld Speaker At Kibbutz Supper

HAMMOND— Alvin Rosenfeld, diplomatic correspondent and journalist in the Middle East, will speak at a Kibbutz Supper at 6:30 p.m., Wednesday, Feb. 9 at Con-

gregation Beth Israel.

The supper is sponsored by the Women's Division of the Jewish Federation. Admission is \$2.00.

Jewish Divorce Is Lunch Topic

Dr. Nancy Roeske, a prominent local psychiatrist, will be guest speaker at a special event luncheon at 11:30 a.m., Thursday, Feb. 17 at the Broadmoor Country Club sponsored by the Young Women's Division of the Jewish Welfare Federation.

Dr. Roeske will speak on Divorce-Jewish style: prevention and cure. Sharon Fishman is chairman of the program assisted by Karen Cohen. Leslie Bier and Marsha Frisch are on the hospitality committee. Roddie Harris is in charge of decorations.

Young Couples Hear Current Events

EVANSVILLE— Rabbi Lavine will comment on events of current Jewish interest and lead a discussion on What shall I tell my child about God at the young couples

group of Washington Avenue Temple. The meeting will be held at 7:30 p.m., Sunday, Feb. 6 at the home of Dr. and Mrs. Kenneth Goldstein, 7711 Ridgeway Court.

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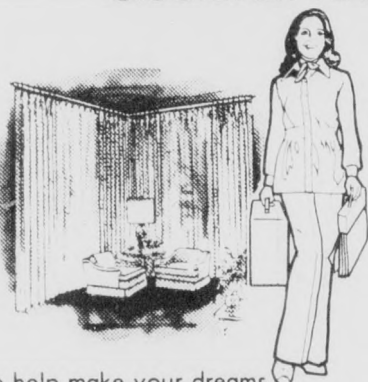
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Munster Debaters Win Tournament

MUNSTER— Munster High School's debaters composed of Rob Rankin and Lee Silver, and Dave Waxman and Charles Weinberg placed first and second and were undefeated at the tournament at West Lafayette High School.

Musical Program Set Feb. 8

FORT WAYNE— "Words and Music" a musical and dramatic presentation by Rosetta Corll will be presented at Temple Achduth Vesholom at noon Tuesday, Feb. 8.

Teen Scene

The Teen of the Week is Kelly Kahn, a junior at North Central. Kelly plays the flute in the high school band. She is a vice-president of Councilettes and secretary of Temple Teens. Kelly played a major role in compiling the F.J.Y.O. directory. Kelly's main hobby is swimming.

USY has arranged a cultural for Saturday Feb. 5. Kinnus will meet on Feb. 7 at 7:30 PM. They will be here from Feb. 11-13.

Temple Teens has planned a cultural on Sunday Feb. 6.

The OVFTY regional convention will be held on the weekend of Feb. 10-13 at Columbus, Ohio. Those attending from here are: Sharyl Troy, Lissa Bernstein. Julie Tavel,

Mike Tavel, Brad Stoner, Amy Greenberg, Ellen Goldberg, Steve Brodsky, Sharon Brodsky, Ester Cohen, Sue Laiken, Danny Laiken, Kelly Kahn, Greg Miller, Dori Moskovitz, Beth Miller, Tammy Seigal, Danny Seigal, Rick Kiser, Julie Shonfield, Kathy Tuckman, Steve Pecar, and Jeff Smith.

FJYO is holding a volleyball tournament on Feb. 22.

There are two corrections from last week's Teen Scene. The Debette tea is on Feb. 4 at Lee Pintchuck's house, 6484 N. Meridian from 2:00 to 4:00 p.m. All freshman girls are invited.

Jan Selby is president of Debettes, not North Central debate club.

Valparaiso Jews Build Community

(This is the second installment of the history of the Jewish community of Valparaiso. It was compiled by Mr. and Mrs. Ben Linkimer, and edited by Mrs. Alfred J. Kobak. Mrs. Philip Cagen was coordinator of the project which was under the aegis of the Indiana Jewish Historical Society. It appeared in a booklet just published by the Society.)

Between the years 1920 and 1925 a number of families moved to Valparaiso and opened a new business Sam Salberg established a men's clothing store; Abe Magid owned the Premier Food Market; Sam Kozlenko opened a shoe shop; and Mandel Derman operated a rooming house. A. J. Shauer arrived in Valparaiso and purchased the old Sheridan movie theater. Later he built a new movie theater, the Premier, now the town's only theater.

Throughout the decade, Jewish families continued to move to town,

some only to remain a short time, others to stay and become an integral part of the Jewish community. They were Adolph Kolner, who was in the wholesale dress business; Louis Sokoloff, who owned a rooming house; Ben Donchon, who was a merchant in North Judson, but came to holiday services in Valparaiso; I. R. Vision, who was a peddler; Jacob Henry, who owned an overall factory for four years; Joseph Gross, who opened a retail clothing store, but returned to South Bend after a fire ruined his business; Theodore Bodenheimer, a baker; Boris Kozlenko, who owned a shoe store and also repaired shoes; Carl Erea, who was a ticket agent for the Pennsylvania Railroad; A. J. Barnett, who

owned a dress shop; and A. Weisman.

The first Jewish congregation was founded in 1920, and was named Congregation Adas Israel. There were less than ten families who formed the original congregation, and services were held in private homes. The first Torah was purchased in 1925 and was kept in various members' homes. An Ark was built for the Torah by Abe Linkimer and Morris Kozlenko. High Holiday services were held in the Knights of Columbus Hall on Indiana Avenue from 1930 until 1946, while Shabbat services continued to be held in members' homes.

To be continued next week

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FOUR MISS ISRAELS—Not one but four Miss Israels will grace the program for the All-Israel Fashion Calvalcade of San Fernando Valley Women's Division for Israel Bonds Sunday, Feb. 13 at the Beverly Hilton Hotel in Los Angeles. One is actress Aliza Gur, who doesn't look as if the honor came to her 14 years ago in 1963 unless this is an old photograph. The others are Hava Levi, Aviva Israeli and Ronit Rinat.

Aramco Head To Fight Anti-Boycott Efforts

LONDON— Declaring that anti-boycott laws will not harm his company, Aramco, or Saudi Arabia as much as they will harm the United States and its economy, Frank Jungers, the oil company's chairman, continue his opposition to Congressional action to stiffen boycott legislation.

He told the Arab magazine, "Events," that Americans are being forced into becoming part of the Arab-Israeli dispute. "Zionist

elements, "he charged" are projecting the Arab boycott as a racist act aimed against the Jewish people. That is not true." He then quoted Prince Fahed of Saudi Arabia who told him that the boycott will end when the Arab-Israeli dispute is over."

Continuing, he promised, "I'll do my best to ensure that American legislators realize that anti-boycott laws will not end the Arab-Israeli dispute but would only intensify it."

Community Finally Recognizes Problem

Third of Alcoholics Jewish

NEW YORK—Although without any hard statistics on the number of Jewish alcoholics, there is enough evidence that Jews are fast approaching the average in the general population—one in every 14.

AS A RESULT a book, "Alcoholism in the Jewish Community" is scheduled for publication next year and a recently-formed Task Force on Alcoholism of the Federation of Jewish Philanthropies of New York

has persuaded several congregations to allow Alcoholics Anonymous to hold meetings on their premises. The idea is to encourage more Jews to attend.

"For years we've been sweeping the problem under a rug," said Rabbi Sheldon Zimmerman, one of the Task Force prime movers. "Now, finally the Jewish community is beginning to do something about it."

In Israel

Conservative Test Is Seen Developing

NEW YORK (P-O)—An interesting test, which should happen shortly, is expected to develop in the question of recognition of Conservatism in Israel.

Rabbi Wolfe Kelman told The Post and Opinion that a group of moshavs or a suburb of Beersheva could organize a religious council, and since the members are Conservative Jews, this would mean they would elect a Conservative rabbi as their religious leader.

THE TEST would be the acceptance by the Religious Ministry and Israel's religious Establishment, which is strictly Orthodox, of full acceptance and recognition of the Conservative rabbi, a step which as yet had been denied to any of the over 90 Conservative rabbis now living in Israel.

Rabbi Kelman believes strongly in the establishment of facts as the method by which Conservatism will be recognized in Israel. He pointed out a number of the 22 Conservative synagogues in Israel now receive subventions for adult education and other educational programs, plus religious supplies just as do the Orthodox congregations in Israel. Even in the Army, when the Conservative rabbis serve their reserve duty, which is usually 30 days, they are attached to the chaplaincy corps and although not official chaplains they are in effect assistant chaplains.

ON THE QUESTION of Conservative rabbis in Israel conducting marriages for their members, the executive vice president of the Rabbinical Assembly disputed contentions from several sources denying that such authorization does not take place.

The Religious Ministry did issue such a denial, which in essence is accurate, but in fact an evasion. Minister Rafael said that his Ministry had not given permission to any Conservative rabbi to conduct marriage in Israel.

But the fact is that more Conservative rabbis have been authorized to solemnize marriages in the past few years than ever before, Rabbi Kelman said. They are authorized by the local religious councils, constituted solidly of Orthodox rabbis. In fact, Rabbi Kelman added, even before the establishment of the State of Israel, the late Rabbi Kurt Wilhelm, a graduate of the Jewish Theological Seminary of America, who founded the Conser-

vative Emet Veemunah Congregation in Jerusalem was permitted to perform marriages.

THIS IS WHAT Rabbi Kelman meant when he said that the problem of recognition of Conservatism would be overcome by the establishment of facts.

Rabbi Kelman did not say that the test he referred to would take place in a Beersheva suburb—he also mentioned a suburb of Haifa—or a group of moshavs, but the inference was clear that such a move was developing and that the election by a religious council made up of Conservative Jews who would elect a Conservative rabbi could be imminent.

Council Urges Carter On Affirmative Action

NEW YORK— In a stand which seems opposed to that taken by the Anti-Defamation League of B'nai B'rith, the American Jewish Committee and the American Jewish Congress, the National Council of Jewish Women has urged the new Carter Administration and Congress to make a strong commitment in support of affirmative action programs.

The Council said that such programs are necessary to fulfill promises of equal opportunity for all.

The opposition by the Jewish defense agencies is not to greater opportunities for minority groups but to the fact that affirmative action in effect degenerates into quotas.

Esther Ianda, Council president, said, "It is my hope that the new national leadership will make every possible effort to right the wrongs suffered by women and minorities because of lack of enforcement of anti-discrimination laws."

95% Graduation Class In Judaism Do Convert

LOS ANGELES— Of the 331 "graduates" of the Introduction to Judaism class of the Union of American Hebrew Congregations (Reform) here in the past six years, 95 per cent have converted to Judaism, it was disclosed here.

A **STUDY** by Ava Kahn reveals that only 15 per cent of those in the classes were single both before and after the class. A total of 39 per cent were already married to a Jew and 44 per cent were engaged to a Jew.

An interesting statistic is that two per cent were non-Jewish couples.

Rabbi Allen S. Maller of Temple Akiba in Culver City, who was Kahn's advisor in the study, points out that marriage cannot be considered the only or even the major factor leading a non-Jew to become Jewish since a much larger number of people who enter the class drop out part way through (almost 500 in the last six years) and another 400

completed the class but did not get the certificate preliminary to formal conversion.

OF THE 315 who became Jewish, 46% had been Protestant, 27% were Catholic, and 27% described themselves as having no religious affiliation prior to enrolling in the class.

In truth, according to Rabbi Maller, 90% of all those who complete the class have ceased being Christians long before they entered the class. "They are people who have outgrown their childhood religion and are seeking a reasonable faith and a warm religious tradition would find that Judaism is suitable for them if they were to enter the class. It's only because the Jewish community does not have missionaries to invite such people in that romance turns out to be the primary factor bringing people into the Introduction to Judaism Class."

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Over Release of Abu Daoud

French Action Challenged On Every Side

NEW YORK— One of the biggest outcries by the American Jewish Community in recent years, affecting all elements whether religious or secular, has brought the strongest condemnation of France for releasing Abu Daoud.

Practically every French consulate, and of course the Embassy in Washington, have been bombarded with letters and telegrams and demonstrations.

WHY THERE WAS such a strong reaction to France's perfidy must be left to the social scientists to decide.

Rabbi Alfred Gottschalk, president of Hebrew Union College-Jewish Institute of Religion, urged Americans to cancel planned visits to France and not to purchase French-made items.

In Philadelphia 33 judges signed a letter addressed to French judicial and political figures, charging that the release of Daoud was a "violation of law."

The U.S. Senate, which had been warned by the French Ambassador at Washington that a resolu-

tion it was considering involved French internal affairs, passed a delicately-worded resolution criticising France. The original resolution would have asked the Carter Administration to bring the release of Daoud before the United Nations.

THE BOYCOTT by American artists, dealers, critics and collectors of the opening of the Pompidou National Center of Art and Culture in Paris hurt where it pains the French most—in their lofty place in the world of fine arts.

Elie Wiesel took a full-page ad in the New York Times to expose the French duplicity. "In my country," the ad signed by the author stated, "we believe that France quite simply, and quite shockingly, yielded to killers' blackmail, oil merchants' bribery and the chance to sell some fighter planes."

In Beverly Hills, Calif. an outpouring of not only emotion, but also French wines and perfumes took place in front of the French Government Tourist Office as more than 250 people protested France's release of Daoud. The dumping was in response to

an ad in the Los Angeles Times signed by Rabbi Jerome Cutler, spiritual leader of the Synagogue For the Performing Arts.

IF VICTORIES could be won by counting the editorials in newspapers favoring one side or the other, France would have taken the greatest defeat of any modern nation for her precipitate action in freeing Daoud before his complicity in the Munich Olympics massacre of 11 Israeli athletes could be determined.

Whether in the United States or Canada, or for that matter in France itself, the most outspoken condemnation of France came from the world's daily newspapers.

One Jewish weekly, The B'nai B'rith Messenger, of Los Angeles, pointed out editorially that "The Abu Daoud affair is an ugly one. But an ill-conceived boycott would only make it uglier." It stated that France bought \$114,116,000 worth of products from Israel in 1975, and then asked "Should the French government meet boycott with boycott, who is the winner?"

Hadassah Policy Changes; Aliyah Is Now Promoted

JERUSALEM— One of the frankest interviews by a Zionist has come from Bernice Tannenbaum, the new president of Hadassah, when she conceded that up until recently the organization paid "only lip service" to aliyah.

MRS. TANNENBAUM told Judy Siegel of The Jerusalem Post that this was the policy for most of the years since the Woman's Zionist Organization was established.

In another area also, the outspoken Hadassah leader, let the cat out of the bag.

"Campaigning for office in Hadassah is lady-like," she said, "but it's there." She said she had been slated to succeed Mrs. Rose Matzkin for several years.

On the matter of aliyah, she said that although Hadassah does not dictate to its 1,600 chapters, it now insists that each one appoint an aliyah chairman and actively promote aliyah. She said that the opposition to aliyah policy had changed and she sees no circumstances under which it might revert to its former apathy to aliyah.

Federations Eye Aliyah Glumly

JERUSALEM—Mordecai Ba-O Bar-On, who will be coming to the United States for an eight-month stint seeking to send more American Jewish youth to Israel on six-month programs has no illusions about his problem. He told Judy Siegel of The Jerusalem Post

that the most difficult organizations he will have to deal with are the local Jewish federations. "In the past," he said, "they have shown

an unfriendly passivity to aliyah—really a benign neglect of the topic."

200 Swimmers Vie For Maccabiah Team

NEW YORK— More than 200 Jewish swimmers have entered competition for a place on the U.S. Maccabiah squad. The team, which will be selected based on times in indoor swimming meets this winter, will be under the direction of Alabama swimming coach Don

Gambriel, who has coached three U.S. Olympic teams. He will be assisted by Yale University assistant coach Paul Katz. Katz has fond memories of the '65 and '69 Maccabiahs where he won two gold and was a member of two winning, record-setting relays.

Denial Of Hall To Arabs Is Protested At Tel Aviv U.

TEL AVIV— When almost 300 Arab and Jewish students demonstrated on the campus of Tel Aviv University against the alleged refusal of the university to permit use of facilities for Arab cultural affairs, a university spokesman pointed to what happened at last year when a hall was assigned for an Arab meeting.

SEIF E-DIN WATAT, secretary of the Arab Students Association, charged that the university limited Arab freedom of the expression. He was supported by a representative of Campus Tel Aviv, an organization for Jewish-Arab

fellowship, who called for equal rights for Arab students. "If Jewish students abroad were denied the use of a university hall, all the Jews would scream anti-Semitism," an Arab student exclaimed.

From the periphery of the group came a remark: "And what about the Jews at the University of Damascus?"

A university spokesman told The Jerusalem Post that Arab students had abused their rights last year when they were permitted to convene for a cultural meeting. "They damaged property, left the place filthy, charged high prices

Prinz, Neusener Quit; Others Defend Breira

NEW YORK— Resignation of Rabbi Joachim Prinz from Breira last June, and of Rabbi Jacob Neusner, religion professor at Brown University, were announced in The Jewish Week, which also published letters challenging the paper's reports on the controversial organization.

Breira, which is Hebrew for alternative, takes the position that Israel should negotiate with any Arab group willing to sit down with it.

RABBI PRINZ'S RESIGNATION came as a surprise. He had criticized the organization early last spring for not consulting with its board, but seemingly had accepted assurances that actions would be cleared in advance. In a letter to The Post and Opinion last fall, after rumors that he had resigned were heard, he gave no inkling of any such action. Questioned by The P-O Sunday he said the letter predated his action. Rabbi Prinz is a vice president of the World Jewish Congress.

As for Rabbi Neusner, he told The Jewish Week that he was resigning as the result of its editorial in its Jan. 23 issue.

As could be expected there was an opposite reaction also to the series of three articles in The Jewish Week asserting that Breira was calling for the abandonment of Israel.

William Novak, editor of Moment magazine, wrote to The Jewish Week that the original article by Ayshet Iton, later revealed to be Eleanor Lester a niece of The Jewish Week's publisher, Philip Hochstein, "is filled with mistakes and innuendoes. He said it "does not deal with any of the issues raised by Breira."

Irving Howe, who said he agrees generally with the outlook of Breira on the Middle East but is not a member, wrote that "it fills me with a sense of dismay that controversy within the Jewish community should sink to the level your author displays."

Rabbi Eugene Borowitz, editor of Sh'ma reiterated his support of Breira. "In such a situation," he wrote, "I would consider it a sin against my Jewish ethics not to be associated with Breira and I urge the many Jews who for years have sat on their consciences in this area to join this valuable minority movement in the Jewish community."

ANOTHER POSITION was taken by Rabbi Stanley Rabinowitz, president of the Rabbinical Assembly of America (Conservative), who urged "rabbis who support Breira" to reconsider their position in the light of the harm it could do to Israel.

Referring to the some 50 rabbis who are members of Breira, he told

The Post and Opinion that "They are going to have an awful lot on their consciences should they bring about a weakening of Israel. He said their position was prognostically unsound and maybe of questionable moral standing.

He added that "we get terribly hysterical about some issues like conversion and the Moonies. The same thing with Breira. I think it will disappear. I think we should attack them. Jews should have a dialogue with Breira and take issue with them."

RABBI MAX TICKTIN, who is vice chairman of Breira, and holds a similar position with the National

Hillel Commission, termed "ridiculous" the Jewish Week's charge that Breira was urging the abandonment of Israel. He said Breira was solidly for a viable and secure Israel. He added that Breira is for discussion of peace possibilities with both the Palestinians and the Arab states.

The term, "libelous," was used by Rabbi David Saperstein, associate director of the Religious Action Center of the Reform Movement, in describing the Jewish Week's accusations. He said that the articles do not reflect Breira's position at all and that the organization was committed to the existence of Israel.

ANOTHER OLD RESIGNATION may be that of Trude Weiss-Rosmarin, the leading women scholar who is publisher of The Jewish Spectator. She could not be reached for comment, but her name no longer appears on the stationary of Breira.

Rabbi Rabinowitz told The P-O that the issue of Breira will be hotly contested at the annual convention of the RA this May.

In a related item, Rabbi Wolfe Kelman, executive vice president of the Rabbinical Assembly, told The Post and Opinion he had been invited to participate in a panel at the convention in Washington or Breira, and in all likelihood would accept.

One Federation Success Recorded

NEW YORK— Twenty years ago local federations began to select upcoming young people for paid trips to the annual conventions of the Council of Jewish Federations and Welfare Funds. Now a survey has shown that of the 1,043 thus rewarded in the hopes of their

becoming imbued with community work, 53 have become federation presidents and another 188 have served either as campaign chairmen or as local agency presidents. An additional 400 have served as officers of federations or its agencies.

Stars Of Movies, TV Crowd This Synagogue

LOS ANGELES (P-O)— During the High Holidays, a Los Angeles synagogue gave their congregants a questionnaire asking why they did or did not attend services, and what they would prefer to see as a format. One might conclude that the attendance was not what the leadership had hoped it would be.

Rabbi Jerry Cutler of the Synagogue for The Performing Arts, has a different problem. His services, held the first Friday of each month, in addition to holiday and Bar Mitzvah services, are usually standing room only.

The congregation is made up of people involved mainly in the entertainment field—actors, comedians, writers and producers. Through creativity and experimentation, Rabbi Cutler has developed a service that definitely fits the needs of his congregation.

I ATTENDED a Friday evening service and can relate positive feelings from seeing so many people in attendance, filling the sanctuary half an hour early, experiencing the warmth of the congregation, enjoying the responsive reading and singing. Rabbi Cutler had promised me a unique religious experience and he was right.

*The cantor on this particular evening was Sara Hirschberg, a woman who sang and played a dynamic guitar. The congregation also welcomes the Sabbath with song, and quite enthusiastically. Other members led responsive reading. For the weekly Torah portion, a slide presentation with very moving poetry was given. The effect was quite moving, and perhaps easier to relate to than if it had been delivered in lecture form.

At any service one may hear Barry Gordon, who will soon be starring in "Fisch" on ABC television, as cantor or Walter Matthau, Monty Hall, Shelley Winters, Arte Johnson, Jack Carter, Jan Murray, or Buddy Hackett reading a portion of the service. Whoever they are, because they are top performers, they know how to hold an audience, and the congregation loves it.

HOW DID THIS UNUSUAL synagogue come into existence? Looking at the background of Rabbi Cutler, it seems he now has the best of both worlds. His childhood desire was to be in show business. Brought up in a strictly Orthodox

atmosphere, Cutler tried teaching in a chassidic school. But it was not a comfortable situation as the kids, seeing him sans sidecurls and beard, considered him a heathen. He graduated in 1962 from the Jewish Institute of Religion, now consolidated with Hebrew Union College, and his first pulpit was in Stamford, Conn.

The following year he was advising Jewish students at New York University when a fellow journalism graduate asked if he'd be interested in writing movie reviews for a motion picture magazine. He left the rabbinate, and shortly thereafter was doing publicity for the American International Pictures, and eventually went into personal management.

THAT LED HIM to the West Coast when one of his clients, Myron Handelman, became very popular and negotiations were required for a television series.

During High Holidays he was importuned by actors who could not afford to join congregations for seats, which he was able to negotiate because the rabbis had been approaching him for tickets for shows. It was this that led him to think in terms of a synagogue for people connected with the arts.

That was four years ago. The membership has grown from 80 to 1300. The services are contemporary and meaningful for the congregants. They are able to use their talents to enrich the prayers and service.

The rabbi and staff donate their time. The building they use for services their Hebrew school is a former synagogue co-leases with the Oral Education Center, a school for deaf children.

RABBI CUTLER PREFERS a relaxed approach to his rabbinical status. He likes to be called by his first name. He wants his congregants to know that he has the same faults and transgressions that they do. He wants to be thought of as a friend as well as a spiritual advisor. He feels privileged to have a good Jewish upbringing but he is still able to pursue his love of writing.

In this vein, Rabbi Cutler has a dream to dramatize the stories of the Midrash, and the Talmud, etc.

"There is so much talent in my congregation," he said, "we could write and film the stories then bicycle them to synagogues and Jewish Centers throughout the country. The Jews took paganistic stories predating Jewish civilization and have put a moral and ethical slant to biblical stories. We gave the world a fervent love for fairmindedness and morality. We want to express this to our people in a pleasant and palatable way."

HE CONCLUDED by saying he would like to know how other rabbis feel about this idea.

(Editor's note: Rabbi Cutler is writing a column on the presentation arts for The Post and Opinion. A number of Hollywood writers and actors will be guest columnists.)

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—Yitzhak Rabin, Prime Minister of Israel

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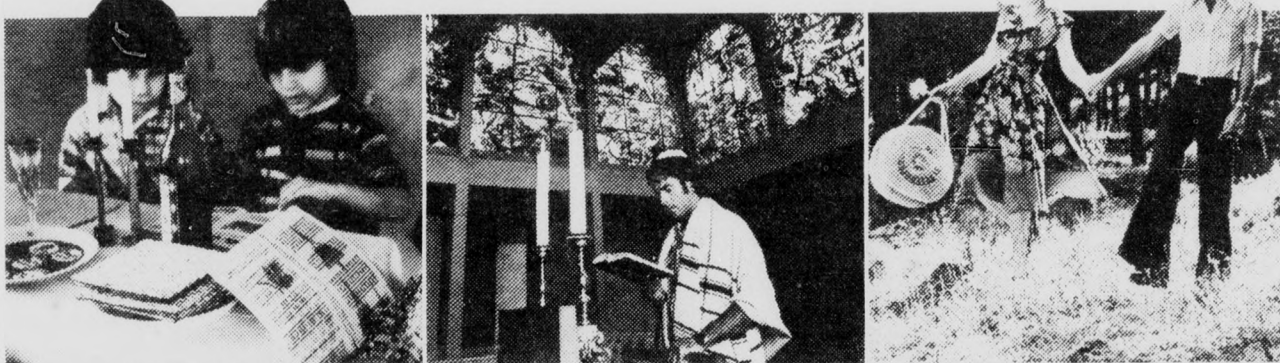
Fruits are paraded through the kibbutz with so much bursting pride. And at the Western Wall, where the ancient chanting through the night seems to make centuries melt away.

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Toots Shor Dies

NEW YORK— An outpouring of testimony to the wide acquaintances of Toots Shor among the nation's most prominent names followed the death of the famous "saloonkeeper" at the age of 73. Although the habitués of his restaurants were the famous of entertainers, authors, politicians, athletes, businessmen and newsmen he himself took on their coloring of a celebrity.

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Women's League Blamed Stall On Women's Rights Is Played

By JEAN HERSCHAF

NEW YORK (P-O)— A critical examination of *Equal Rights For*

Women in American Jewry, the lead article in the just released American Jewish Year Book '77,



Cohen

Waxman

may not be a source of comfort for the pervasive Jewish women's organizations generally and the Conservative Women's group specifically. Its youth group, USY also take a beating.

WRITTEN WITH CANDOR by Anne Lapidus Lerner, a member of the faculty of the Jewish Theological Seminary, she assesses the resistance of the Women's League For Conservative Judaism to advancement of Jewish women in the Synagogue as a realization that woman's integration on all levels poses the beginning of the end for women's organizations.

Said Ms. Lapidus:

"It may be that Sisterhood leaders are beginning to sense that the full integration of women into the administrative and religious life of congregations poses the threat to the viability of women's organizations."

The assessment followed an account of the passing of a resolution at the '74 convention of the the Women's League which endorsed the Rabbinical Assembly (RA) Committee on Law and Standards decision that allows women to assume a more equal role in ritual and Synagogue Life. But whose publication, *Women's League Outlook*, a stance, was in opposition of its resolution by virtue of negative articles and interpretation of survey data.

WHILE MS. LERNER (the wife of Rabbi Stephen Lerner, editor of Conservative Judaism) lauded the United Synagogue of America for adopting three pro-equal rights for women resolutions at its 1973 Convention, she was unsparing in her criticism of the USY the United Synagogue Youth Movement, which ignored the parent body in this area, whose supervisory Nat'l Youth Commission in '75 voted NOT to change its policy.

Noted the author:

"...This created the unlikely situation of the parent organization having endorsed more "radical" positions than those practised by the children. "She then prophesied: As an ever-growing number of young women and men become accustomed to egalitarian services in their congregations, the official USY stand will experience further pressure for accommodation."

On the question of the Conservative Movement ordaining women via the Jewish Theological Seminary, Ms. Lerner notes that in '72 when it was "Professor Gerson D. Cohen," he went on record as "urging serious consideration if a woman applied who was qualified..." Now she notes the inconsistency today when he speaks as "Chancellor Cohen" (of the JTS) "anyone who has considered the matter dispassionately concedes that admitting her for ordination at this time would hardly reflect the consensus of the Conservative Movement..."

She happily notes that Rabbi Mordecai Waxman, president of the R.A., noted in '75, "It is not a question whether, but when..." speaking of female ordination. But she sadly reported that his prediction has yet to be fulfilled. No woman has been accepted for study in the rabbinical department of the JTS. Moreover, women interested in music may study at its

College of Sacred Music but NOT at its Cantor's Institute which confers the title of hazzan, she agonizes.

If there are heroines to this tale Ms. Lerner identifies them as the Exrat Nashim, born Sept. '71, as a "loyal opposition," and "internal critics" with committed background who invaded the R.A. convention in '72 peacefully, with dignity, and successfully set in motion change in the Conservative Movement for equal rights for Women. The non-hero emerges as the Women's League, perhaps tied with USY, for the unflattering role.

The Reform and Orthodox pace in the equal rights struggle is also discovered. The Yearbook is published by The American Jewish Committee.

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NAMES IN THE NEWS

Cleveland's Three Team Owners

Only in Cleveland. Owners of the Cleveland Indians, the Cleveland Browns and the Cleveland Barons of the National Hockey League are all Jews. They are respectively, **Ted Bonda**, **Art Modell** and **Mel Swig**, according to The Cleveland Jewish News. No need to envy them though. The Barons, if not the Indians and the Browns (basketball) lost \$2 m. last season.

Forgiveable Mistake

The Jewish Chronicle of London could not be faulted for overlooking **Mrs. Joyce Toohey** in its list of those who received New Year Honors from Queen Elizabeth. As it turned out not only was the Under-Secretary of the Department of Environment Jewish, but she hardly could be more so. Her two grandfathers were rabbis as were two of her uncles. She herself is a member of a synagogue. The queen made her a Companion of the Order of the Bath.

Headed For 120

"I'm more interested in 91. And 92 still more." This was the response of **Artur Rubinstein** to those who inquired about his longevity as the musical world celebrated the 90th birthday of the great piano virtuoso.



Artur Rubinstein

A concert that he performed on TV on the occasion was actually taped two years ago in 1975. Interviewed by Sandra Gary of Newsweek, he politely asked her to relight his cigar, a task that his failing eyesight prevented him from doing. It was this disability which has forced him to retire from public performances, so he spends his time in his Paris home listening to records, dictating his memoirs and seeing friends.

Gottfried Moving Up

Brian Gottfried showed that he is coming fast in his goal of tennis superiority by winning the Baltimore International Indoor Tennis Championships against Guillermo Vilas 6-3, 7-6. This is the second consecutive time the Jewish star, who now plays out of Ft. Lauderdale, Fla., has won over the Argentine star who is ranked sixth in the world, five notches ahead of the Jewish star. Gottfried pocketed \$20,000 for the victory.

Scion Of The Straus Family

He was **Percy Seldon Straus, Jr.**, but had dropped the name of his famed forebearers and also their religion, and was buried as Percy Selden, a Houston real estate man and ballonist. He and his daughter lost their lives in a balloon accident. The Jewish Week said that Selden was the grandson of **Isidor Straus**, one of the founders of R.H. Macy and a member of Congress from 1894 to 1895, who was president of the Educational Alliance on New York's Lower East Side from its founding in 1893 to his death in 1912, when he and his wife wen down with the Titanic. Selden's father was the late **Percy Seldon Straus**, a son of Isidor and nephew of **Nathan** and **Oscar S. Straus**, philanthropists and civic leaders who were involved with major Jewish causes. Percy Straus, like his father before him, was president of R.H. Macy & Co. He was also president of the Jewish Agricultural Society and chairman of the board of the Federation of Jewish Philanthropies of New York.

The New Saint's Jewish Advocate

When the canonization of **Bishop Neumann** becomes fact on June 19, it will be due in part to the work of **Eric Tengood**, a member of the Jewish War Veterans and an active member of Kneses Israel Anshe Sphard Congregation. Eighteen years ago, Tengood became enamoured with the good work of Bishop John Neumann, and then spent all his free hours bombarding radio stations, the TV networks and the press with word of the good work the Bishop had done. "You see, Bishop Neumann was also an immigrant," he said "and when he came to this country, he helped many Austrian immigrants. That is why I feel close to him." Asked how his coreligionists at the Orthodox synagogue feel about his work, Tengood said. "They sometimes shake their heads, but they never scold me," and then added, "and my wife doesn't object, but she thinks I devote too much time to it."

The Cantor At The Inauguration

How he felt when singing the Star Spangled Banner at the Carter inauguration, was related by **Cantor Isaac Goodfriend**. Singing on the steps of the Capitol felt like "the awe that I usually have before starting Kol Nidre-I felt the same awe going through me the same Emeso D'Tziburo, the awe of the congregation," the hazzan at Ahavath Achim Congregation in Atlanta said. He related he told himself that you've "gotta give all your heart and all your soul for this great moment," adding that he felt he represented not only himself but the Jewish people as a whole, according to The Jewish Press.



—Jerusalem Post Photo

LIFELIKE Esther Shahamorov Roth, who has just been named Israel Sportsman of the Year, is shown posing in the Tel Aviv Wax Museum in front of the lifelike action-statue of herself recently put on display. She made the finals in the hurdles at the Montreal Olympics.

With The Rabbis

Rabbi Asher Bar-Zev, Temple B'nai Israel, Northhampton, Mass. has been elected spiritual leader of Temple Beth El, West Palm Beach, Fla...At the recent convention of the Reconstructionist Rabbinical Association, **Rabbi Esor Ben-Sorek**, Seaford (N.Y.) Jewish Center, and **Rabbi Noah Valley**, Ocean Harbor (N.Y.) Jewish Center were admitted to membership...His 60th birthday, 13th year in the pulpit of Temple Beth Am, Framingham, Mass. and his 35th wedding anniversary was the occasion for a celebration honoring **Rabbi and Mrs. Alfred Friedman...Rabbi Gunther Plaut**, Holy Blossom Temple, Toronto, plans to retire in June of 1968...**Rabbi and Mrs. Samuel Teitelbaum**, Congregation Haverim, Phoenix, Ariz., have celebrated their 50th wedding anniversary.

Sermon Of The Week

The State of The Union (of American Hebrew Congregations)-**Rabbi Eugene H. Levy**, Temple Beth El, Tyler, Tex.

Quotation Of The Week

One of the basic principles associated with a Jewish house of worship if identified by the phrase "Kedushat Beis Hakneset" the "Sanctity of the Sanctuary." Most often is this term invoked, when decorum in the Sanctuary is the object of concern or discussion. However, decorum is not the totality of the discussion. To sit quietly in one's seat is fine, but not to follow the service or stare at the ceiling is inappropriate. To sit with an open Bible upon one's lap and talk of synagogue business or the stock market is equally questionable. To have one's prayerbook turned to the correct page but to concentrate one's thoughts upon the latest gossip is not helpful to the environment of spirituality which we endeavor to create. To treat the Torah reading as a seventh inning stretch in a baseball game is not conducive toward promoting a sense of sanctity during worship.

It is embarrassing and demeaning for our ushers to have to remind worshippers of the true purpose for their being in the synagogue. I would imagine that it is equally unpleasant for the individual or persons involved as well.

Most, if not all those who pray regularly with us, on Shabbat or holidays, reflect a mode of dress proper for prayer. Occasionally, guests or friends who enter our sanctuary for a specific reason, show little regard for the sanctity of the synagogue by their apparel.

It would be advisable to forewarn friends or relatives who are unfamiliar with our sense of self respect that slacks, pants suits, mini skirts and jeans are *not proper* synagogue attire for worship.

Synagogue worship can only become meaningful if we look upon it, not as a perfunctory act, but as a conscious attempt to communicate with the Almighty -through our participation and involvement in our reverent devotions.

In Jewish traditions, the rabbi in *not* and *never* has been considered the intermediary between his congregants and God. Each and every person *alone*, communicates their own feelings, emotions, fears, anguish, happiness to the Father of us all. Together, the spiritual power created becomes an irresistible force for the welfare of us all. It deserves our fullest and most concentrated effort and commitment.—**Rabbi Nahum M. Ben-Natan**, Bech Jacob Congregation, Baltimore.

\$1/4 M. Israel Bond Now Available

JERUSALEM— The \$1 million Israel Bonds sold to banks and institutions at the going rate has been so successful in boosting the sale in 1976 that a quarter of a million dollar bond will now be offered. The rate is the average interest offered by three major U.S. banks to preferred clients.

At the same time, Yehoshua Rabinowitz, Minister of the Finance Minister, announced that in 1977 Israel would be paying \$1.25 billion in interest on outstanding loans totalling \$10.5 billion.

3 Peaceniks Win \$500 Libel Award

JERUSALEM— An award of about \$500 each was made to three Israeli doves because they were called "anit-Zionists and Communists."

The Jerusalem Sephardi Council must pay that amount each to Arye Eliav, a member of the Knesset, Uri Avneri, publisher of Haolam Hazeh, and former army quartermaster general Mattityahu Peled.

Magistrate Mrs. Miriam Ben-Porath said it was a flagrant insult to call a Jew living in Israel "anti-Zionist."

Israeli Jeans Carter Gift

NAZARETH— If President Carter is seen wearing jeans, it is quite possible that they may have been made in Israel.

A dozen pairs was sent to him as a present for the Druze seamstresses at the ATA factory in the Galilee village of Yarka. After learning that the President had told reporters that he would probably be the first President to wear jeans in the White House, they forwarded the dozen pairs to him as a gift.

Oil Well Abandoned

HAIFA— Disappointment at a cost of \$1.3 million came to the Sonol Oil Company and three partners as the well it was drilling at Caesarea was abandoned as dry.

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Kosher Consumer Council

The recent two-part report on the Kashrut in our issues recently, one of the frankest by an official of the Union of Orthodox Jewish Congregations which supervises the "U" symbol, and other reports on the situation over the past few years, seem to indicate that there is no gouging of the Jewish public pricewise.

The annual report in The Post and Opinion of the often 100 per cent variation in the price of matzoh in communities around the country is excused on the grounds that it is a matter of competition, so that when the observant Jew is fortunate enough to live in a large Jewish community where many outlets vies for his business, he will pay much less than his coreligionist in smaller Jewish communities.

Whether the high price of kosher items is warranted, there is one area where there clearly is unethical pricing. That is around Passover when suddenly the same product which could have been purchased only a few weeks ago skyrockets because now attached to the container is label stating "kosher for Passover."

Last year we sought to develop a column called "The Kosher Center" in which we had hoped to publish continuously pricing of various kosher brands to show the inequities in pricing that those who observe kashrut labor under. There was not enough response to continue the column.

We now have another suggestion. And that is the formation of a nationwide Kosher Consumer Council. Once and for all the question of price gouging will be put to rest. Either the purveyor of kosher items is justified in prices he asks for his product or else he is taking advantage of the needs of those to whom observance of kashrut is important.

The Council would be in the nature of a consumer organization which would investigate why there is so large a differential in products of similar quality when one is sold to the general public and the other to kosher observers, and both are manufactured by the same company. The Council also would be concerned with the various agencies which apped kosher labels to products. Nationally the OU and the K are best known, but there are a number of others in communities where the manufacturer does not aspire to a national market.

The New U.J.A. Award

We cannot permit the news of the establishment of this new Pinchas Sapir National Campaign Achievement Awards of the United Jewish Appeal to be announced without some comment.

Clearly the United Jewish Appeal is a fundraising organization, and as such has a perfect right to single out those communities, and as such has a perfect right to single out those communities whose members contribute the largest amounts. Yet we have been pointing out here that the UJA in recent years has been adding to its strictly financial dealings, a sort of rounded Jewish-building facet, which while still a side issue seemed to be gaining in importance in that agency's work. Expecially is this true with its creative and innovative young people's groups.

Pinchas Sapir himself would probably be the first to decry such an award in his name. He was certainly an expert in money matters, but his last goal was to try to build aliyah to Israel, and this is as far from raising funds as is philosophy from technocracy.

We do not doubt that Minneapolis, Tulsa and Warren, O., have to their credit many achievements other than fundraising. In Minneapolis' case, its Talmud Torah is a shining example of dedication to what is most important in any community-education. If Tulsa is included because it is an oil capital where many in the community have amassed wealth and are following in the best tradition of tzedakah-reighteousness-by giving more than their share to Jewish causes, then that is worth commendation but let us not further move away from the true Jewish values to those which now alienate our young and those in academe because of our obeisance to wealth above all else.

THE Jewish Post and Opinion

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The EDITOR'S CHAIR

IN RECENT WEEKS, two new columns have appeared-one by Rabbi Jerome Cutler on Hollywood and the presentation arts and the oyhrt on the Jewish book world by Martin Panzer. We believe that these two columns will add significantly to our coverage of two fields in which Jews seem to excel.

But what is most important is not just another column in a Jewish paper on Hollywood or books, but the fact that the two men writing the columns are in ideal positions to provide the essence of what goes on, not merely the tinsel name-dropping approach of so much of what comes under the head of reporting in these two areas.

Rabbi Cutler's qualifications are detailed in a news story elsewhere in this issue about his creative congregation in Los Angeles. As for Martin Panzer, he is well-known for the eight books he has written and his journalistic background as managing editor of the old American Hebrew and of Psychology Magazine and Psychology Digest. He is better known perhaps among the Jewish leadership as assistant to Henry Montor and to Joseph J. Schwartz when they were both headed the United Jewish Appeal and Israel Bonds.

Here's a tongue in cheek alphabetical acrostic that should elicit a few smiles. It's by Rabbi Jacob Chinitz, of Temple Beth Ami, in Philadelphia.

Bar Mitzvah Glossary (from A to Z)

- A-Acharon—The extra Aliya added on Sabbath when more of the relatives than the minimum number of seven have to be honored by being called to the Torah.
- B-Bar—Precedes the party.
- c-Caterer—The supreme authority on procedure.
- D-Dietary Laws—Sometimes observed at the party, accompanied by Sabbath smoking, photography and music.
- E-Entrance—When all the guests are seated the parents and the boy enter, with a flourish, as at a coronation.
- F-Faith—Represented by one of the candles on the cake.
- G-Gelilah—An honor given to one of the uncles who cannot recite the blessings.
- H-Havdalah—Usually omitted at the Saturday night party.
- I-Illiterate—Some of the relatives called to the Torah. Fathers sometimes permit themselves to be taught, but grandfathers think they know.
- J-Joy—Is what fills the hearts of the parents

Answer to Jews For Jesus Commendation Letter

By RABBI MAURICE DAVIS

I recently received a letter from the "Jews for Jesus" people. The



Davis

writer congratulated me on my work against the Unification Church of "Reverend" Sun Myung Moon, asked for copies of a recent talk and then concluded:

"Another tragedy is the perpetual disunity within the Jewish community. You would think that we, who have always been so open-minded and helpful to other people, would be as open-minded to each other within Judaism. Still, as Jews for Jesus, we find many Jews who misunderstand our intent and our faith and think that we are something like a traitor, but enough kvetching. Since when has it been easy to be a Jew? Hope to hear from you soon."

THANK YOU for your kind words concerning my work combating cults. I am intrigued by your sup-

You say that many Jews misunderstand your intent. I do not. I think I understand quite well the meaning and thrust of "Jews for Jesus."

I understand it to be a form of Christianity, composed of apostate Jews. If you read "traitor" for "apostate" that is fine with me.

My people have been around some 3500 years and more. In every age there have been those who tried to destroy some part of us, our minds, our bodies or our faith. They come in all disguises

from Nazis to Moonies, but they all have one thing in common. They are out to get us.

AND SO ARE YOU.

They have one other thing in common. They will all fail.

And so will you.

If that makes you kvetch, so be it. You say it is hard to be a Jew. Perhaps for you, and that is why you walked away. Walk on, but leave the rest of us alone.

"Something like a traitor" did you say?

Well said!

Rebuffing Good Advice

JERUSALEM—The depth of the inability of Israeli manufacturers to adapt to modern merchandising methods was uncovered by sharp-tongued Sir Marcus Sieff in a talk here. He said that they not only ignore advice from foreign industrialists with more technological experience in production, but on top of it all they are inadequate when it comes to marketing.

Relying on his own experience as chairman of Marks and Spencer, one of the world's top chain store

conglomerates, he said that when his firm offered to come to the aid of Israeli businessmen, they were rebuffed. "We know it all," was the response of the Israeli businessmen, although that was not the terminology they used.

"You must study your markets," he told his Israeli counterparts, "more in depth, know them better and select only those which offere the most potential for your products!!"

when their darling starts the Haftarah in peace and finishes in peace.

K-Kiddush—The first stage in the culinary celebrations.

L-Lights—Lit by aunts and uncles on the cake, symbolizing the highest ideals, and then extinguished by the Bar Mitzvah boy.

M-Man—What the boy becomes today.

N-Name—Bar Mitzvah is the first occasion for the use of the Hebrew name since the Bris.

O-Ostentation—Hallmark for all the above.

P-Pictures—Next to the caterer the photographer is the highest authority. He poses the boy, the rabbi, the cantor and the scroll in the proper positions for the Bar Mitzvah album.

Q-Questionable—The above practices.

R-Record—What the boy learns his Haftarah-sometimes called Half a Torah-from.

S-Sunday—When it coincides with Rosh Hodesh, Hanukkah or Chol Hamoed, is popular for the Bar Mitzva day.

T-Thursday—Also popular as the chosen day when it is Thanksgiving.

U-Ushers—They ask at the door, "Are you Jewish?" If the answer is yes, they give you a tallis.

V-Vestibule—Is where the guests leave the gifts for the boy, unless they take them inside the sanctuary.

W-Wedding—Is the next time the Bar Mitzvah will see the Rabbi.

X-Xerxes—His wealth is needed for the above.

Y-Yekum Purkan—Comes right after the Haftarah, while the boy is being kissed by his aunts.

Z-Zebulum—Is one of the names a Bar Mitzvah almost never has.

Cooperative Aspect Egged's Downfall

By SAMSON KRUPNICK

The Egged Bus Company is the unfortunate victim of a self-imposed tarnished image.



Krupnick

It was but a generation ago that the welcome sight of the old rickety bus heralded the coming of a hero driver who braved dangers daily to maintain contact of the Yishuv with all of its outlying kibbutzim and moshavim. Service in the cities and intercity was cheap, efficient, friendly and with a prevailing family-type atmosphere that became the source of many homey anecdotes. Even as late as a decade ago the halo image still persisted. Before the Six Day War of June, 1967 cleared the hitherto frontier routes in the Gallil, Beth Shean and Jordan Valleys, Egged's buses on numerous routes were prime targets for Arab snipers and terrorist mines. The drivers knew the risks and faced them in the same manner as did the soldiers in Israel's Defense Forces.

ALAS, TODAY with bright new shiny comfortable buses, the Egged Bus Cooperative enjoys no such public recognition, little admiration and absolutely no gratitude. On the contrary, although its physical equipment has improved considerably, its present image is one of sloppy, indifferent and inferior services. Obviously, this is a generalization to which there are many exceptions, but to the riding public Egged conjures up an unpleasant and distasteful reaction.

How is it that within a short decade the image has

changed so radically? The reasons are numerous. They involve in part the human failure and the natural tendency to milk a good thing while conditions permit it. They involve in a larger part the weaknesses in the very structure of the organization itself.

Egged is a histadrut backed cooperative whose members have purchases shares at various levels of prices as high as 5-9 times its book value and who enjoy princely salaries in addition to a 40% or better return on their investment. Both the salaries and the return on the investment are calculated as part of the cost of operations and if revenues don't cover them, then Egged's position is either to raise fares, eliminating or cut down unprofitable routes, or have the Government cover the deficit. In other words, the creation of the very plush situation wherein one can have his pie and eat it as well.

FOR A NUMBER OF YEARS this condition prevailed in Israel with this precise formula being carried out to the letter, a constant raising of fares, deteriorating service and a benevolent Government ever ready to pick up the tab. Despite mounting complaints, Egged continued its "damn the public" posture. In the earlier years the attitude was more subtle. They bothered to do some public relations work, "explaining" to the public in full page ads the reasons for the fare hikes, etc. But in more recent years they abandoned the efforts.

Last October the Knesset Finance Committee finally balked at picking up a IL 250 million tab, one of a series. An investigating committee, the Histadrut-oriented Golomb Commission which had been appointed to 1974, issued its report just recently in which it condemned

Egged for inefficiency, poor management, waste, excessive salaries, and inadequate service and recommended that Egged and its members sell off corollary assets and properties to help pay off its enormous debt of over IL 1 billion. The Commission advised Egged to streamline its activities, revising completely its salary and "profit" sharing structure until it returns to the black and begins to show actual operating profits. It advocated a 5% fare increase but cautioned against any further Government grants-only Government help in the form of a guarantee of credits.

ALTERNATIVELY it proposed that a Government company purchase Egged's fleet of buses and lease them back to Egged for operation at a reasonable rate. On the whole, while the Golomb Commission was sharply critical of Egged, it nevertheless fell short of eliminating the root of the evil. Clearly what is needed at Egged is a sweeping change in management as the minimum requirement for bringing the coopbuskine into efficient operation. The Golomb Commission suggested an examination of the "Cooperative principle itself"-certainly a bold suggestion coming from a Histadrut-oriented Commission.

It is this very structure that is the crux of the problem. Apparently the need of the hour is the replacement of the cooperative by an efficient private company or at least in the first stage by a Government company closely supervised by the Transport Ministry and under the watchful eyes of the Knesset Finance and Knesset Transport Committees. Any other palliative will be merely of a transitory nature and simply prolongs a condition which needs a radical and daring solution now.

Bible Byways

Unwilling To Go Free

By LOUIS RABINOWITZ

MOSES did not undertake his mission to Pharaoh "Let my people go" without a definite and enthusiastic mandate from his enslaved people.

He assembled them and gave



Rabinowitz

them the glad tidings of the coming Redemption. "And the people believed. And when they heard that the Lord had visited the Children of Israel and had looked upon their affliction they bowed down and worshipped" (5:31).

ONLY THEN, as the next verse tells us, "And after that," Moses and Aaron came unto Pharaoh and said, "Let my people go." But the people thought that freedom would be handed to them "on a silver platter." At the first setback, they turned viciously upon Moses and utterly rejected him.

"And they met Moses and Aaron who stood in the way as they came forth from Pharaoh, and they said unto them, "The Lord look upon you and judge, because ye have made our labor to be abhorred in the eyes of his servants, to put a sword into his hand to slay us" (5:21).

From that moment on, Moses and Aaron carried out their mission of bringing about the redemption, not only without the support of the people on whose behalf they acted, but even against their wishes until the Children of Israel's cour-

ageous act of defiance of openly sacrificing the lamb, sacred though it was to the Egyptians. And they did so after holding it for four days of which we read in last week's portion:

"And the children of Israel went and did so; as the Lord had commanded Moses and Aaron, so did they" (12:28).

BUT UP TILL THEN, all of Moses' attempts to regain their support were of no avail. "And Moses spoke thus to the Children of Israel, but they hearkened not unto Moses out of shortness of spirit and on account of their hard labor" (6:9).

It is only in this week's portion, however, that we are told of the full extent of that disassociation. For "the words of the Torah are poor in one place and rich in another," and only after they had emerged from Egypt and were already on the banks of the Red Sea is the full extent of their rejection of their leaders revealed.

WHEN THEY SAW the army of Egyptians approaching, they turned on Moses and said to him, "Is this not the word which we spoke unto you in Egypt, saying, Let us alone that we may continue to be slaves in Egypt, for it is better for us to continue to be slaves in Egypt than to die in the wilderness" (14:12), (which strangely enough, they did do because of their later lack of faith).

Truly, it was against their own will that they were redeemed, and this explains their whole attitude in the wilderness.

Business Seminar Is Planned

An international business conference "Opportunity '77 Israel America Business Week" will take place in Tel Aviv in February.

Several hundred businessmen from all over the U.S. are expected to participate to review the package Israel offers to American businessmen.

The following information was supplied by the Israel American Chamber of Commerce:

The number of export products available from Israel is increasing, offering good quality and often innovative designs. Government support for foreign sales, as well as an advantageous exchange rate, allow Israel products to hold their own in terms of pricing.

Incentives are available to American investors in Israeli manufacturing plants. There are extensive investment grants and long term loans that can provide up to 70% of initial fixed investment. Legislation now before the Knesset proposes to add up to an additional 24%, to be disbursed over a period of years in the form of additional export grants. Israel manufactured goods enjoy today virtually free access to the European Common Market and many are entitled to the same privilege in the U.S.

The conference is sponsored by the Israel America Chamber of Commerce and its sister chambers in New York, Cleveland, Philadelphia, Chicago, Miami, New England and California.

The American-Israel Chamber of Commerce is a non-profit organization whose purpose is to promote trade between the United States and Israel and act as a clearing house for information on economic opportunities.

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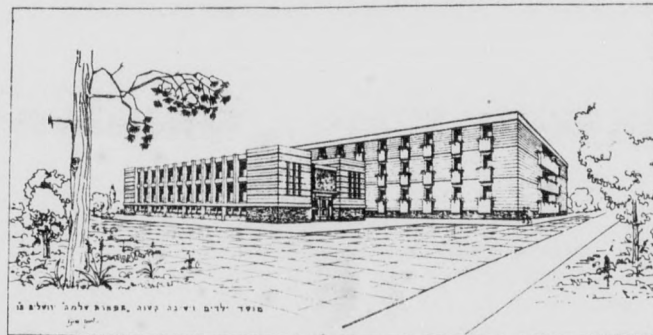


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On The Synagogue Scene

Satellite Congregations A Solution

By MYRON SCHOEN

It is hoary with age but you still hear people say that when you have two Jews you have three synagogues. Every Jew belongs to "his" synagogue and then there's the one that he doesn't belong to and the reasons for not belonging are various.



Schoen

What do we do know is that less than 50 per cent of American Jewry is affiliated with an organized congregation and that in the past decade there has been a vast migration of Jews to the sun-belt states. The Union of American Hebrew Congregations is attempting to meet this challenge by creating a Synagogue Resources Loan Fund to aid in establishing new congregations to meet this southward migration. A leading Conser-

vative rabbi has called for the creation of 60 more synagogues in south Florida. There is a dissenting voice to these efforts and it comes from Edward Cohen, executive director of Miami's Temple Israel.

COHEN, a member of the Reform movement's Task Force on Mobility as well as its New Congregations Committee, is skeptical that this movement of Jews provides fertile ground for new congregations. "To expect that these people—mostly older ones—will change their lifetime antipathy to the synagogue is quite naive and not borne out by experience, in South Florida, at least," cautions this synagogue professional.

What is the basis for Cohen's caution? He points out that many of the condominiums (where most of the new arrivals settle) provide a rabbi and cantor for the Holy Days and that the existing synagogues are available for Sabbath services without charge. In addition, life

cycle ceremonies such as funerals and weddings are easily and cheaply purchased from retired rabbis or those employed by existing congregations who wish to supplement their income.

HOW ABOUT the younger families, particularly those with children? Cohen acknowledges that the UAHC-Nata Synagogue Research Survey #12 on "The Synagogue and the Unaffiliated" shows that the major basis for affiliation remains the availability through the congregation of a Jewish education for the children. However, he cites the figures of the American Association for Jewish Education showing a 30 per cent decline in enrollment since 1962. In addition, he notes the dropping Jewish birth rate plus the economic recession which he believes will further inhibit parents from joining a synagogue and paying for their children's Jewish education.

However, Cohen and the leader-

ship of Temple Israel have not abandoned the battlefield. They have adopted an approach, the creation of "satellites," and they believe it offers one of the best solutions to the problem.

COHEN has long advocated the satellite approach through the Reform movement's Joint Commission on Synagogue Administration. "I believe it to be an important solution to two inter-related problems: the economics of developing a new synagogue in lower middle class areas (\$12,000 to \$18,000 range) which are primarily youthful in character, and the declining inner city population which is debilitating if not destroying large, historic congregations," states Cohen.

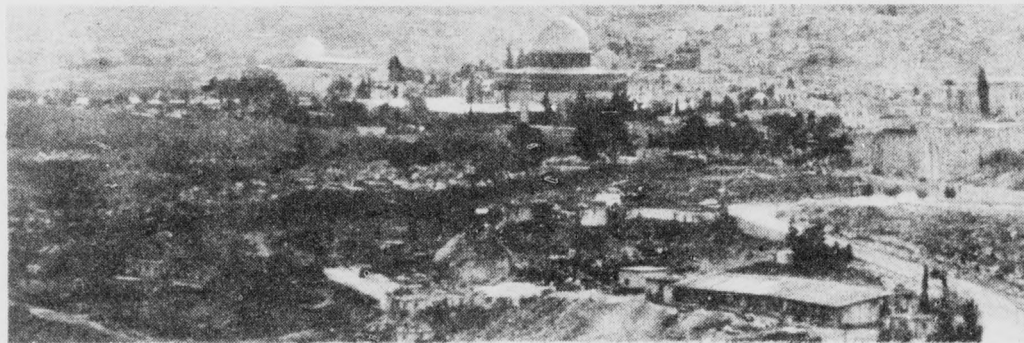
Temple Israel has had three years of experience with the satellite relationships and from the document-

ation Cohen provides, it is working well. "There has been a steady growth of membership and most gratifying, a most minimal turnover rate. There is rabbinic leadership of worship every Friday night, adult social and educational programs are developed by the core leadership with the staff of Temple Israel available for all resource purposes," reports Cohen. Temple Israel South, as one of the satellites is called, could not, in Cohen's judgement, be a viable congregation without this arrangement.

WITH their initial success, Temple Israel accepted the challenge in a new area, Key Biscayne, and has worked out a satellite agreement with a group in that growing area of Jewish settlement. Be it new congregations or satellites, hopefully it will result in greater affiliation in the southern Florida area.

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The Secretary Of Defense

By RABBI SAMUEL SILVER

The new Secretary of Defense, a Jew named Dr. Harold Brown, was a child prodigy, finishing Columbia University at 17. Now only 49, he has occupied a host of governmental posts and was president of California School of Technology (Caltech) when tapped for the cabinet post by Jimmy Carter, who for years has admired him.

Regarded now as a dove, Brown was Secretary of the Air Force in

the days of the bombing of Vietnam and then counseled more bombing (albeit only of military installations). Now he admits Vietnam was wrong and one of the gravest decisions he will have to make is whether to recommend the BI to Pres. Carter.

He is a physicist of stature. His personality is on the quiet side, and all concede he is exceedingly brainy. Though he is Jewish and his mother's maiden name was Cohen, he was married to a non-Jewish girl in an Episcopalian church. (M. Frank in the Forward)

Dr. Solomon Zeitlin

A little titan was Dr. Solomon Zeitlin, the Jewish scholar who recently died. For sixty years he was at Dropsie University in Philadelphia, the school which specializes in semitics, and during that time he produced a mountain of books and monographs reflective of his amazing mind, which never forgot a fact. He was the world's

leading authority on the period of the Second Temple, but his learning ranged over many fields.

He edited the Jewish Quarterly Review and was much at home in the Talmud. A scrapper, his most famous hassle was over the Dead Sea Scrolls which he insisted were produced in the eighth century of this area, not at the beginning of the millennium. A bachelor, Zeitlin was wedded to scholarship and his intellectual offspring include Dr. Harry Orlinsky, Dr. Robert Gordis, Dr. Philip Birnbaum and two generations of learners, including the Forward's Dr. Elihu Shulman, who writes that his classes were discussion sessions, not just lectures.

Related to the Shneour Zalman family, Dr. Zeitlin was born in 1892 to a family associated with the Lubavitcher rebbe.

Merger Or Not

In Chicago two educational groups are in combat. On one side you have the associated Talmud Torahs, Orthodox agencies teaching traditionalism and enrolling students even though they don't belong to synagogues. On the other side you have the Bureau of Jewish Education, involving Reform and Conservative groups, mostly afternoon schools plus the Conservative day school set-up named after Solomon Schechter.

The Jewish Welfare Federation, which foots much of the bill, wants the two groups to merge and then hire two directors, one for the Orthodox and another director for the other groups. But the Orthodox think amalgamation would dilute the Jewishness of their day schools for they fear that Federation will modify the curriculum once it's in charge. The Conservative and Reform groups are not anxious for merger either because they are worried that parents would, under the joint set-up, not bother to join a congregation.

In the Forward, Rabbi David Graubart, predicts that, despite the demurrers on both sides, consolidation will take place. Graubart says the Chicago situation is unique.

HEBREW TEACHER-PRINCIPAL—Growing Hebrew Day School requires mature Senior Teacher to join congenial staff in its Judaic programme. Ability to assume principal's duties would be desirable. Competitive salary in a thriving Jewish community. Send Resume and references to Mrs. E. Rosen, Chairman of the Board, London Community Hebrew Day School, 35 Hammond Crescent, London Ontario N5X 1 A5, Canada.

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THE LOX BOX

Life On Mars

By MARTIN MOSKOVITZ

My friend, Gerson and I were sipping tea together the other week. It happened to be between world crises that day and there was



Moskovitz

nothing for us to view with alarm.

That's when Gerson decided to deplore bitterly the billions being spent on our Mars exploratory program. "With all the pictures they took," he said, "there isn't a single one I'd like to carry around in my wallet. What do they expect to find up there? Oil?"

Right there I got the impression that Gerson wasn't too impressed with the wealth of scientific information being beamed back to earth for analysis by our scientists.

"Gerson," I asked. "Do you think there is intelligent life on Mars?"

"Of course there is," he replied, stroking his chin reflectively. "Do you see them throwing out \$50 billion to find out about us?"

Syrian Moves To Border Watched

JERUSALEM— Concern over Syrian troops only 10 miles north of Israel in Lebanon has led the Cabinet to call for diplomatic action to secure a withdrawal to lines previously set by Israel. The Syrian troops moved to the village of Nabatiyeh, although Israel had informed Syria that while Lebanese

troops could come that close to the border to keep peace, Syrian troops could not be tolerated.

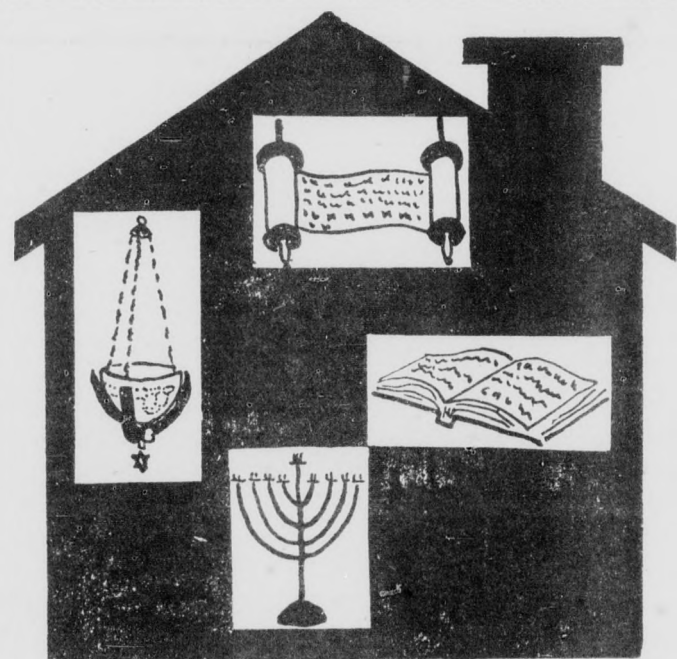
The Lebanese newspaper, As-Safir, reported that Lebanon and Syria have agreed to prohibit unauthorized Palestinian terrorist raids into Israel from strongholds in South Lebanon.

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Adv.

The Book POST

COMING UP

By MARTIN PANZER

Either Jews are voracious readers of books or Americans in general are extraordinarily interested in books of Jewish content. Be that as it may, it would take a master speed reader (I saw a young woman on television the other day who claimed, and I believed her, that she could read a 50,000-word book in three or four minutes) to cover even a small fraction of the books now newly in the shops or soon to appear.

ONE BOOK, to be published in March, will have some special attention here by then: *Aushwitz: Beginning of a New Era?* (Reflections on the Holocaust), Edited by Eva Fleischer and consisting of papers given at the international Symposium on

Holocaust held at the Cathedral of Saint John the Divine in New York, June 3 to 6, 1974. Published by KTAV Publishing House (The Cathedral of St. John the Divine and the Anti-Defamation League of B'nai Brith).

Shoken Books, which now covers the general market with titles running from *Australian Traditional Bush Crafts* to *Light on Yoga*, still retains its traditional Jewish emphasis as well. Coming up this spring, among others, are: *Ashes Out of Hope*, fiction by Sov-Yiddish writers, edited by Irving Howe and Eliezer Greenberg, due in May...*The Spirit of the Ghetto*, studies of the Jewish Quarter of New York, by Hutchins Hapgood, with drawings by Jacob Epstein, coming in February...*Rambam*, readings in the philosophy of Moses Maimonides, translated, with commentary, by Lenn Evan Goodman, appearing in March.

ANOTHER MARCH ENTRY from KTAV will be *The Faith of Secular Jews*, Edited by Saul L. Goodman, a compilation of relevant essays by Y.L. Pertz, Albert Einstein, Ahad Ha'am, Morris R. Cohen and many others...Quadrangle (the New York Times Book Company) is strongly promoting *Wanted!*, by Howard Blum, the story of the search for Nazis in this country...A. B. Yehoshua's new book, *Early In The Summer*, has been issued by Doubleday & Company at \$5.95. Yehoshua, who teaches at Haifa University, is a sabra often referred to as Alphabet. The new book, as was his earlier *Three Days and a Child*, is a collection of short stories of life in Israel.

Simon and Schuster's best seller, Irving Howe's *World of Our Fathers*, is being issued in February in paperback, \$7.95...Also in February and also from Simon and Schuster, comes *First, Man, Then, Adam!* by Irwin Ginsburgh, PhD. Dr. Ginsburgh is a physicist who interprets Genesis within the framework of science.

NOT THE MOST GRIPPING SPY STORY of the day is *The Damascus Cover*, by Howard Kaplan, published by Dutton at \$8.95. This is the tale of an aging and used-up spy who undertakes an assignment to rescue some children in the Jewish ghetto of Damascus. Intrigue, blood and sex are not enough to bring the novel to tingling suspense or the characters to fully rounded human beings. The denouement and several of the events leading to it are derivative and predictable. However, the tale may serve adequately for diversion on a two hour flight to wherever. It takes more than Jews and Israel and children, for all of whom we care greatly, to make a novel.

Oddities In Books

Marcel Proust (1871-1922), French man of letters, was born in Paris on July 10, 1871. His father was a professor of medicine, and his mother was of Jewish extraction.—*Encyclopedia Britannica*. (And his uncle probably had a horse)...In Sweden in 1755 the average age at death was 34.5 years. In the United States in 1789 life expectancy at birth was about 35 years; in 1945 a child born in the United States can reasonably expect to live to be 64.82 years of age. The will to live is deeply rooted in all mankind.—*The Popular Medical Encyclopedia*, by Dr. Morris Fishbein, 1946. (Surprise!!!)...The many slight differences which appear in the offspring from the same parents...may be called individual differences.—*The Origin of the Species*, by Charles Darwin. (Sounds logical to me)...From having been the stepmother of Tel Aviv, Jaffa has now become its stepchild.—*Everyone's Guide to Israel*, by Joan Comay. (Darwin never discovered anything like that.)



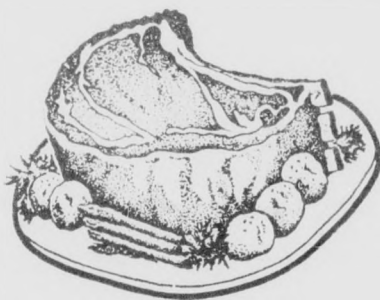
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By Dr. Rose Franzblau

As College Time Nears

QUESTION

I am a high school senior and will graduate before I am 18. I hope to get into the college of my choice out-of-town.

I am a very good student particularly in the sciences. One of my dreams is to go to medical school.

Dr. Franzblau I have many internal conflicts, which stem from my parents. My mother is very dominating. My father takes most things in his stride until my mother jumps on his back and pushes him.

I ALSO have problems with boys. I am constantly told by them how attractive and pretty I am, but after three or four dates they stop calling because I will not submit to their sexual desires. Some of the boys who ask me out are high school seniors. The others are now at college.

I have one younger sister, 15½. Sometimes she gets more calls from boys than I do. We are not close. She is beginning to act more and more like my mother as far as I am concerned.

I can't wait to leave home.

ANSWER

Growing up and adjusting to the new privileges and responsibilities is exciting, but also somewhat threatening. The universal fears that young people suffer from is that even if they have done well until now, they may experience the first failures in their lives.

These conflicts reach their peak at the time when the youngster is about to leave home for the first time. Her great desire is to go, but she also wishes to stay at home with the people she knows will be there to help her in her time of need. When she begins to designate it as an environment full of tensions from which she had better get away as soon as possible, it is only to give herself strength and to justify her wish to leave home.

All these normal insecurities and self-doubts are brought to the fore while waiting for college acceptance.

WHILE you may have a point here and there in being critical of your parents, it is their loving care and good rearing that are responsible for your sense of responsibility, your dedication to your work, and your high values and morals.

When you refuse to give in to the boys' sexual demands, you are expressing the moral beliefs that you live by. You are really setting a good example and teaching them a lesson which they will appreciate later. Their not calling again is not necessarily a form of rejection. Rather, it says that they respect your moral stand.

Young people are coming to realize more and more that to give in to such demands is not only self-degrading, but also results in losing status within the group. The male who gets what he wants on demand soon begins to wonder what kind of a girl it is that gives so much so fast. When he is ready to drop her, he does so without guilt feelings because he is sure that he wasn't the first male in her life and that he won't be the last.

You will probably have many more contacts with males at college than you ever had before. Since boys at this age gossip about their sexual activities even more than girls do, your reputation as a person of high standards will spread. This will increase the admiration and respect which the boys have for you, and then having a girl like you accept their invitations for a date will prove how superior they are.

Once you are accepted by one of the schools to which you have applied, as you undoubtedly will be, it will make you feel more relaxed, but then, as the day of departure approaches, you will

probably become somewhat anxious again about whether you will be liked and accepted by your classmates, male and female.

Such concerns are normal. When a person faces up to them and learns which are reality and which are fantasy, it clears the emotional air and makes adjustment to the new environment easier and more successful.

WHEN YOU REACH this point, you will be able to communicate in a much more mature and secure way not only with your parents but also with your friends. You will then elicit all the respect and admiration you desire.

Just Between Us

Snubbed By Carter

By HELEN MINTZ

I don't understand why I wasn't invited to the ball. I could have dug up a gown that I wore six years ago just like the first lady. The only reason I can figure out why it's one of Jimmy Carter's favorites is because he wouldn't have to spring for a new one.

All husbands are alike. They all tell you to wear what you have in your closet and make do. Doesn't matter if the last gown you bought was from the maternity racks, it's their favorite. When my husband pulls that little number on me, I say, "Sure sweetie, if you'll don my favorite. You know...that olive drab green number with the brass buttons and the purple heart that I'm going to award you posthumously." That'll get you to the stores on time...everytime!

SO, I DIDN'T GET one of the 300,000 invitations that were mailed. Big deal. It's probably the post office's fault and my mailman will personally make his red-faced apologies. Between the bitter cold, the worst traffic jam in years, a taxi shortage, icy pavements, wall-to-wall people, it's tough to be a Democrat. I tried explaining that to my Republican friends but they found small comfort and no genuine warmth in my remarks. I say, the Democrats have been left out in the cold more years than they care to admit. It's time to come in from the cold and occupy the hot seat for the next four years!

I can take not being invited to any of the six inaugural balls. The FBI and the CIA must have duly noted

on my file that I've yet to master the foxtrot and today "hustling" is the name of the game. I can accept all that graciously. What I can't accept is, why I wasn't asked to be an inaugu-writer. In all due modesty, I feel I can pen those immortal words... "My fellow Americans...preserve, protect and defend the Constitution of the United States...our nation's course is abundantly clear...each period of our national history has had its special challenges...etc."

THE FBI AND THE CIA know I'm a writer. I probably wasn't asked because it was duly noted that I can't cope with the thought of being an unsung inaugu-writer. A famous but modest person, such as myself, could not endure the anonymity that one must endure. My hat's off to Patrick Anderson. He did a good piece of writing the immortal words of our 39th President. He did have an edge over everyone else who contended for the job. He knew how to write with a Southern dialect. The New South sure speaks funny. The country has four years to get used to the soft drawl and intonations. From their mouths, the language sounds as if they have a mouthful of peanuts... what else?

Well, I for one, wish our nation luck. The reigns of government have been passed from "humility to simplicity." Let us all pledge ourselves, our prayers and our hopes towards a man who made a remarkable rise from comparative obscurity to become the 39th President of the United States. Mark it with ceremony, emotion and promise, remembering the fact that January 20, 1977 marked the start of our third century as a nation. God Bless Us All!

Organization Directory

If the organization you are interested in is not listed below, please write to Directory, The Jewish Post and Opinion, 101 Fifth Avenue, New York, 10003 and we will try to help you.

World Zionist Organization-American Section Inc., 515 Park Avenue, New York, N. Y. 10022.
Herzl Institute
Plaza 2-0600
515 Park Ave.
New York, N.Y. 10022

Lubavitcher Hdqts. and Merkos Lin-yanei Chinuch 770 Eastern Parkway Brooklyn, N. Y. 11213
HY 3-9250

Kashruth Supervisors Union
37 Union Square West
New York, N. Y. 10003
Tel: 691-9494

WHAT FOODS THESE MORSELS BE

Stretch The Food Budget With These Recipe Ideas!

By SARAH LIEBER

We have some recipe ideas for busy homemakers with their eyes on stretching the food budget. Eggs, fish—canned or frozen—



chopped meat and pastas are a good basis for menu planning. Recipes are from many sources this time, including readers, home economists and cook books. We'll gladly share

yours if you care to send them to this column.

PINEAPPLE BEEF BALLS

1½ pounds ground chuck
¼ cup grated onion
¼ cup fine bread crumbs
1 egg, beaten
2 tbsps water
2 tps salt
1/8 tsp pepper
2 tbsps oil
1 can (8¾ ounces) pineapple chunks, with liquid
½ cup vinegar
½ cup sugar (or to taste)
3 tps cornstarch
½ cup diced green pepper, optional

Combine meat, onion, crumbs, beaten egg, water and seasonings. Mix lightly with fork. Form into walnut-sized meat balls. Heat oil in skillet and brown meatballs on all sides. Meanwhile, prepare sauce. Combine pineapple with juice, vinegar and cornstarch in small pan. Cook over medium heat, stirring constantly until mixture boils and thickens. Add to meatballs. Simmer over low heat 5 to 10 minutes. Stir in green pepper and heat. Serve over hot broad noodles, prepared according to package directions. Or serve with balls of medium heat until tender. Add chopped meat and cook, stirring with a fork until meat is browned.

MEAL-IN-ONE

½ cup parve margarine

¼ cup oil
½ cup finely chopped carrot
½ cup finely chopped onion
1 cup finely chopped celery
1 to 2 cloves garlic, crushed
1 pound ground chuck
1 can (6 ounces) tomato paste
3 cups canned tomatoes in puree
2 tps salt
1½ tps dried leaf oregano
1 tsp dried leaf basil
½ tsp dried leaf thyme
½ tsp tabasco sauce
2 cups uncooked regular noodles
1 package (10 ounces) frozen chopped spinach

In large saucepan melt margarine and add oil. Add carrot, onion, celery and garlic and cook over medium heat until tender. Add chopped meat and cook, stirring with a fork until meat is browned. Add tomato paste, tomatoes, herbs, salt and pepper sauce. Simmer, uncovered, 1½ hours, stirring occasionally. Cook noodles according to package directions and drain. Cook spinach and drain well. Add noodles and spinach to sauce. Turn into greased 2 quart casserole and bake 20 minutes at 350 degrees until heated through. Serve at once along with mixed green salad. Serves 6

SALMON FILLED EGG ROLLS

1 can (15½ ounces) or 2 cans (7½ ounces) salmon
3 tbsps oil
2 cups finely diced celery
½ cup chopped green onions
½ pound bean sprouts (fresh or canned, drained)
3 cups finely shredded Chinese or regular cabbage
½ cup finely chopped water chestnuts
½ cup finely chopped bamboo shoots
2 tbsps soy sauce
2 tbsps white wine
2 tps salt
1 tsp sugar

2 tbsps cornstarch
3 tbsps water
16 egg-roll "wrappers" (recipe below)
1 egg, slightly beaten
Drain and flake salmon. Heat oil in skillet or wok. Add celery and stir-fry for 2 minutes. Add green onions, bean sprouts and cabbage. Stir-fry 1 minute. Add water chestnuts, bamboo shoots and salmon. Stir to blend. Add soy sauce, wine, salt and sugar. Heat to boiling. Dissolve cornstarch in cold water and add to skillet, stirring constantly over low heat until thickened. Cool to room temperature. Meanwhile, prepare egg roll wrappers, as directed below. To assemble place a portion of the filling diagonally across center of wrapper. Bring up sides and tuck in ends as in blintzes. Press to seal all edges. Brush with beaten egg. Fry until golden brown and crisp 5 to 7 minutes in oil to cover heated to 375 degrees. Drain on absorbent paper. Serve hot. Serves 6 NOTE: tuna or fresh or frozen coked fish may be used.

EGG ROLL WRAPPERS

2 eggs
1 cup flour
2 tbsps cornstarch
½ tsp salt
2 cups water
Beat eggs slightly. Add flour, cornstarch and salt. Stir in water. Blend until very smooth and free of lumps. Heat a greased 7-inch skillet or crepe pan. Add about 2 tablespoons of the batter to cover bottom of pan, tilting to spread evenly. Brown lightly on bottom of wrapper only; do not turn. Turn out of pan onto paper towels or large platter. Place filling on uncooked side. Roll, seal and fry as directed above. Filled egg rolls may be frozen if properly cooled and packaged. To serve, defrost and heat 10 to 12 minutes in 450 degree oven.

visiting with rhoda hauptman



February 4, 1977 The Jewish Post

Have you ever stopped to wonder what magic formula there is that brings people out in good numbers to one affair when the weather is fit only for wolves and polar bears? By the same token, what causes them to stay away in equally great numbers from another event when nature has been far more compassionate? Each of us has observed this phenomenon and I don't believe that there is a single program chairman who has not been bitterly disappointed or amazed and delighted when either her worst fear were founded or her fondest hopes realized.

Naturally, loyalty to a group and its purposes is a prime factor in filling the empty chairs with bodies. Nothing can surpass a real commitment in inducing members to come out for any and all occasions. But there are times when even the most loyal of the members are weary or ill or out of town and then attendance flops like a cake improperly mixed.

SO, WE RECOGNIZE, there are others reasons for bringing out the reserves. The first one that comes to mind is the program itself and its attendant publicity. I cannot deny that when a good program has been properly advertised, there is usually a filled auditorium. However, I cannot accept this as the foremost reason for good attendance. Nowadays, what with television, FM and radio, the lecture platform, the theater and movies, you really do not have to go to meetings to be either entertained or enlightened. There must be something else.

Of course there is. There are several reasons. There is the need to be with people. . . preferably with friends, but if this is not feasible, then with people, generally. The sound of voices, the sight of faces, the touch of hands is certainly as important to us as food and drink. It is to me, at least. There is, further, a time when one has a sense of obligation. If you have been asked to give a report or prepare a display or register guests, you usually manage, whatever the odds, to get there to do it. This ought to tell the organization president and/or the chairman something. Far too often, the presiding officer or the chairmen reserve all of the pleasant duties for themselves. **THEY** read the correspondence; **THEY** make all the announcements; **THEY** are the ones the newspaper photographer is told to snap in more or less candid poses.

WHAT CAUSES MEMBERS TO STAY AWAY from functions in droves? I think it is the conviction that all that is needed and expected of them is the payment of dues and purchase of tickets. The need to be needed is one of the paramount desires of the woman (and the man, too) who has become a little productive than once she was.

One of the reasons I sometimes bestir myself to go to meetings or affairs I would otherwise skip is that I have been invited. An invitation could entail someone paying for my lunch, but actually this is not particularly important. What brings me out more often is the offer of a lift or the simple invitation, "Come, and sit with me."

Most of us are more shy than we are willing to acknowledge. To come alone or to find oneself going from table to table looking for an unoccupied place is deflating. Having mentioned this matter of looking for a place, I'd like to comment on the lamentable practice of reserving seats for others by tipping chairs or otherwise saving spaces.

RECENTLY, I ATTENDED an annual dinner of an organization in which I once took a very active part and my concern has never lagged. Why else would I have come? Nevertheless, I cannot tell you how disproportionately angry I was when I followed the requested procedure and entered the dining room with all of the other people only to find that there were slips of paper marked "reserved" on every single empty plate. To make matters worse, it was the chairman who was the worst offender. She saw my problem and she hastened to me, not to help me find a place, but to tell me that those places had been set aside by her "for very special people."

Every member is special. Perhaps when she feels that she is, she puts herself out to come to meetings.

Flashbacks In Jewish History

David Reuveni, Adventurer

By RABBI A.P. BLOCH

FEBRUARY 16, 1532—David Reuveni (of the tribe of Reuven), adventurer and visionary, arrived in Cairo on his way to Rome and Portugal in the interests of a Jewish crusade to wrest Palestine from the Turks.



Rabbi Bloch

Reuveni materialized out of the depth of Arab. His secret objective was to obtain weapons for a Jewish army. His plans called for a recommendation by the pope to the king of Portugal. To further his cause, he adopted several ingenious cover stories. In Arabia he masqueraded as an Islamic prince of the blood of the Prophet. When he came among Jews he dropped mysterious hints of a messianic mission. In Christian Europe he posed as an emissary of his

brother, Joseph, ruler of the Jewish kingdom of Khaibar, Arabia.

KHAIBAR had at one time been the seat of an independent and powerful Jewish settlement which traced its origin to ancient Jewish infiltrators of the Transjordanian tribes of Israel (Reuven, Gad and Manasseh). The settlement came to an end in 628 in a genocidal massacre by the Arabs. A small number of survivors continued to live in that area and their presence was reported by an Italian traveler in 1503.

Reuveni miraculously escaped disaster in Ethiopia where he was recognized and denounced as an impostor. From Ethiopia he made his way to Cairo. Fearful of the Muslim authorities, he continues his masquerade as an Arab. This raised suspicions of the Jewish community which rebuffed his clandestine overtures.

TO BOLSTER his Jewish image,

Reuveni decided to make a pilgrimage to the patriarchal graves in Hebron and to Jerusalem. He stopped over in Gaza where he met a Jew to whom he revealed his messianic mission. Even though he still appeared in the guise of an Arab, he made a cryptic remark: "The end of persecution will come for you and the Almighty will humble the wicked." Curiously, Gaza was to play a similar part in Shabtai Zvi's messianic career in the 17th century.

Reuveni eventually succeeded in stirring the messianic hopes of many European Jews. He was received by Pope Clement VII and King John III of Portugal but he ended his life in a Spanish dungeon. One wonders what Reuveni would have done had he obtained weapons, as he almost did. The existence of a Jewish army in Arabia was a figment of his imagination.

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Editorial On 25 Banks In Boycott Challenged

Editor, POST and OPINION:

Your editorial "Must Be A Better Way" (Jan. 14, 1977) contained two incorrect statements about the Anti-Defamation League of B'nai B'rith. Referring to our report in early 1976 that 25 major commercial banks were participants in the Arab boycott of Israel, you erroneously claim that we "had to retract in many of the cases." In actual fact, there were several retractions made, but not by ADL. A few of the Ohio banks stated that the information provided us by members of their staff was erroneous and that they were not, in fact, participating in the boycott. In each case we replied that we were gratified to receive this information and would delete their name from the list.

You further state that ADL subsequently announced that we were going to publish a "later list," but that "such has not materialized." We did indeed make such an announcement and have conducted a further bank survey, which we will make public at the most appropriate moment. A simple phone call by The Jewish Post and

Opinion to ADL would have brought forth that information.

Your readers will be interested in knowing that some of the banks named in our earlier press release subsequently changed their policy and assured ADL that they would no longer handle boycott-tainted business transactions. Among those that changed were the Provident National Bank and the Continental Bank, both of Philadelphia.

ARNOLD FORSTER

Anti-Defamation League of B'nai B'rith
315 Lexington Ave. New York, N.Y. 10016, Tel 689-7400

Editor's note: This is a curious letter. Mr. Forster confirms both statements made in our editorial, although he is obfuscating when he states that "a few of the Ohio banks" were removed from the list. He then proceeds to say that the ADL did "delete their name from the list." Our information included also banks in Chicago and elsewhere. The banks in question went to local Jewish leaders to protest and it was their intercession with the ADL that led to the corrections.

Pen Pal Club

Do you want a Pen Friend?
If so, write to the Pen Club of the Jewish Post and Opinion, 611 N. Park Ave., Indianapolis, Ind. Your letter—please make it short—will be printed as are those below, at no cost to you.

My name is Wendy Miller. I'm 12 years old. I like music and I play clarinet. I live at 1203 Jackie Lane, Mayfield Heights, O.

My name is Shari Lerner and I am 12 years old. I would like a boy or girl pen pal my age. I live at 76-25 266 St. New Hyde Park, N.Y. 11040.

I would like a pen pal. I am 10 years old and in the fourth grade. My name is David Fagin. I live at 3030 Rosewood, Oklahoma City, Okla. 73120.

Headline Imprecise

Editor, POST and OPINION:

With response to the article in The Jewish Post and Opinion dated Jan. 21, on "4 'Jews' in Carter Cabinet Shoe House Burning", I feel they should not even be addressed as Jews as they aren't. They have chosen another path to follow as have many people of many religions. I hear newpeople speak of someone as Jewish only to go on to say they are Christians. They should make up their minds and so should the people they refer to. You never hear of any objection from these people as being referred to having more than one religion. About the only thing they are concerned with is making it big in this world.

I understand the meaning of the article but I did not like the headline. This is just one opinion.

BONNIE TURNER (MRS. DON)
R.R. 1, Box 313
Rosedale, In. 47874

CANTOR AT INAUGURAL REPRESENTED JUDAISM

Editor, POST and OPINION:

It was reported in the Jewish press that Rabbi Marc H. Tanenbaum, inter-religious affairs director of the American Jewish Committee criticized the Carter administration for not including a rabbi at the inaugural ceremonies and thus breaking a 20-year tradition of having rabbis included at such occasions. Rabbi Tanenbaum is quoted to have said that the decision "to exclude representatives of Judaism...cannot but lead to misunderstanding and in many cases even to resentment."

I believe that is a rather harsh and unfair criticism of President Carter's administration, in view of the fact that there was indeed a representative of Judaism at the

inauguration in the person of Cantor Isaac Goodfriend of Atlanta, who sang the national anthem at the close of the ceremonies. The presence of any member of the Jewish clergy is a fair representation of the Jewish community in America.

The fact that in this case it was a cantor singing instead of a rabbi speaking matters not in terms of the symbolic "Jewish" presence at the inauguration. President Carter's intentions were honorable and the Jewish community ought not to nitpick at the new administration unfairly.

CANTOR ABRAHAM LUBIN
Congregation Rodfeizedek
5200 Hyde Park Blvd.
Chicago, Ill. 60615

Russian Jews Delegates To Congress Discounted

TEL AVIV—Hope that the Soviet Union would permit representatives of Russian Jews either to join or to appear as observers at meetings of the World Jewish Congress seem dashed if an article in the official publication "Izvestia" reflects the Kremlin Views. "The Zionists would like to confer upon themselves," the article said, "the right to create in the USSR branches of their own. Their plans encompass the establishment of

direct and constant links between Jewish religious communities in the USSR and Zionist centers abroad. Can anyone imagine that our country, like any sovereign state, will permit interference in its internal affairs?"

The possibility of Russian Jews being represented in the World Jewish Congress was related by Dr. Nahuman Goldmann, WJC president, at its recent sessions in Europe.

Atheists Are A Problem But Not Like Meshumads

Editor, POST and OPINION:

The Jewish Post and Opinion published an interesting letter from Rabbi Jacob Chinitz of Philadelphia in which he discusses the problems of conversion. He asserts that we Jews are shocked by converts to Christianity than by the numerous Jewish secularists, atheists and non-religious of any kind.

Of course, Rabbi Chinitz is a keen observer and his statement is undoubtedly correct. It appears, however, that he cannot accept the Jewish attitude in this respect. He finds it absurd that a religious community feels that it is better for a Jewish man or woman to be an atheist than to be a Christian.

The rabbi has good arguments

and one can easily accept his logic. As a religious community we should be at least as much concerned about atheists and agnostics as we are with conversions to Christianity. A Jew should not deny God and His laws, he should believe in Him and observe His commandments. That is the Jewish ideal.

Be that as it may, there has always been a discrepancy between ideal and reality. All men are not religious and there are also many Jews who are unbelievers. Although this is very regrettable, lack of Jewish religiosity does not mean lack of Jewish loyalty. These men and women are often loyal to the Jewish people and to the Jewish community.

This is not the case with the convert to Christianity. He excludes himself from the Jewish people by the act of baptism. There is a strong emotional element in this fact, a feeling which has developed throughout many centuries. The Meshumad who left the Jewish people in antiquity, during the Middle Ages or even in modern times mostly did not convert because of conviction or a sincere religious search, but in most cases did so because of personal advantages and a cowardly desire to escape the disadvantages of Jewish destiny.

There are always exceptions but they prove the rule. While the Jewish atheist is in error with his

lack of faith in God, he is often sincere in the midst of a world in which there is so much evil. But it is difficult to believe that a Jew suddenly accepts the irrational dogms of another faith and recognizes the divinity of the humble carpenter of Nazareth.

While I agree with Rabbi Chinitz that we should be concerned about our atheists and secularists and that we should make great efforts to bring our sacred faith closer to their hearts and souls, I strongly believe that baptism still remains the blackest spot on a Jewish soul. The gates of faith are always open for the Jewish unbeliever who did not separate himself from his people and can always return. But

a convert to Christianity separates himself not only from the God of our fathers but also from the Jewish community. This action mostly shows a lack of character and intellectual honesty, and even in the case of a sincere conversion the convert seldom succeeds in evading ambiguity and in achieving a unified personality. Baptism creates a mental block which prevents a return. Only in rare cases a convert to Christianity can rise again and find the way back to God, to his people and to Jewish salvation.

H.H. BREMLER
8659 Brookshire L.
St. Louis, Mo. 63132

Hakafot For Orthodox Women Receives Support in Houston

Editor, POST and OPINION

I thought that your readers might like to see the following excerpt from a letter printed in the Jewish Herald Voice of Houston. It is written by Ms. Deana S.G. Brody.

The column which I wrote for The POST and OPINION (11-26-76) about women receiving Hakafot in the chapel (segregated seating) of Houston's Orthodox synagogue was reproduced in the Jewish Herald Voice at a later date. Ms. Brody's response to the column is

noteworthy because of what and who she is.

She is the president of the South Texas Hebrew Academy which is the Orthodox Day School in Houston. Day Schools sometimes fall into the hands of over-zealous and rigid "tzitzis inspectors." From what Ms. Brody writes, it is obvious that this is not so in Houston.

Ms. Brody also is the wife of Prof. Baruch Brody, chairman of the Dept. of Philosophy at Rice Univer-

sity, who is a splendid Jewish scholar and an excellent halachist. The Brodys are Orthodox, totally committed to the observance of mitzvot. The Professor has made significant contributions of mitzvot. The Professor has made significant contributions to the intellectual life of the Jewish community and at the moment is chairman of a committee to establish an "eruv" to enable its members to carry on the Shabbat. This is a multi-faceted Orthodox Jewish family whose influence in

and out of Orthodox circles is widely welcomed.

Dear Editor,

I was very pleased to read Rabbi Blumenthal's article about the Simchat Torah services at United Orthodox Synagogues. As a woman, a member of the synagogue, a participant in the chapel service, and one of the wives who received the Torahs, I was truly happy to see Orthodoxy in Houston portrayed in such a positive light...

We cannot agree with Rabbi Blumenthal's claim that the "Halachah always has contained the resiliency and the resources to do anything (my emphasis) that its practitioners really wanted to do." What we teach in the Academy, however, is the rich potentiality of our Jewish halachic tradition."

There is some wise and learned lay leadership in Houston's Orthodox congregation. And I must add that it also enjoys the same qualities in its rabbinic leadership.

HEBREW CULTURE CARAVAN

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HEBREW IN AMERICA

The American Bicentennial "belongs now to the ages." In the context of its many-faceted commemoration, the role Hebrew played in the cultural history of early America has also found its due recall, though primarily in Jewish communal observances only. It was featured at meetings, in special publications and in exhibits, such as in the major display at the New York City Center by the Tarbuth Foundation, which dedicated its bicentennial review to the theme: "Cultural Pluralism — America's Gift to Jewish History." Here, as elsewhere, the devout cultivation by the Puritans of Hebrew as the Holy language, came into proper relief: the Hebrew symbols in the seals of America's first universities of Harvard, Yale, Dartmouth and Columbia; the commencement addresses in Hebrew at these citadels of higher learning; and last but not least, the considerations at the Continental Congress for making Hebrew the national language of the country.

All these memorabilia, owing their origins to the high esteem of Hebrew in the eyes of American Christians, were rightfully noted and emphasized. What, however, equally deserved recognition, but regrettably found less attention at large, is the resurgence of Hebrew in American Jewish life and creativity through the many efforts of individuals and organizations to give Hebrew its place and vital function on the Jewish scene and to make it a pulsating reality in the personal lives of American Jews. Also the emergence of an indigenous Hebrew literature, rooted in the American

experience, has been barely touched upon in those various bicentennial exercises, let alone given the appreciation it so well merits. It is for these reasons that the evolvement of Hebrew in America shall be accorded here its niche of remembrance and a modicum of valuation.

Our portfolio of mementos in the columns below, represents only a fascinating glimpse at some enchanting facets of the compact and continuing Hebrew experience in America. And needless to say that Zionism, the Jewish re-settlement in Eretz Yisrael, and finally the creation of the State of Israel have been determining factors for the Hebrew Renaissance on these shores.

The First Hebrew Home — The First Hebrew School in America



Inspired by Eliezer Ben Yehuda, the great re-awakener of Hebrew as a living language, Hirsch Sundel Neumann, an immigrant from Latvia, who settled in Brooklyn, N.Y. in the early Nineties, set out not only to bring up his children, Joshua and Emanuel, in Hebrew and to speak to them in Hebrew only — he also founded "Shaare Zion," the first school in America in which the Hebrew heritage was taught in Hebrew — Ivrit B'Ivrit! Sundel Neumann became, indeed, "America's Ben Yehuda."

First Hebrew-Speaking Family in America



Father:
Hirsch Sundel
Neumann



EMANUEL NEUMANN
Son — now elder statesman of American and World Zionism, as a youth with Hebrew newspaper HaYom. — His brother Joshua is Professor Emeritus of English, Brooklyn College.



Mother:
Danna Esterman
Neumann

ECHOES IN PRINT

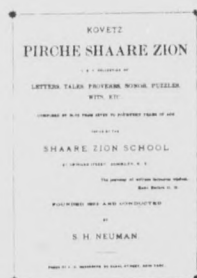


HA-TSOFEH BE-ERETZ
HA-HADASHAH
Facsimile of first page of
first Hebrew periodical in
America.

(New York, June 1871)



SHIR ZAHAV
Title-page of the first collection
of Hebrew poems, with
translation into Yiddish, by
Jacob Zebi Sobel (1831-
1913).



Hebrew "Textbook," written by pupils of "Shaare Zion"
school in Brooklyn and edited by Sundel H. Neumann.



From the Galaxy of American Hebrew Poets Dealing with American Themes:

INDIAN LEGENDS • BLACK FOLKLORE • THE AMERICAN LANDSCAPE • THE AMERICAN WOMAN •

EVENTS IN AMERICAN HISTORY



Benjamin Nahum Silkiner (1882-1933), one of the first and leading Hebrew poets in America, introduced Indian themes into modern Hebrew literature. (Mul Ohel Timmorah: — "Opposite the Tent of Timmorah").



Ephraim E. Lisitzky (1885-1962), who served for many years as a Hebrew school principal in New Orleans, wrote poetry on themes of Black and Indian Folklore. ("Meduroth Do-Akhot" — "Dying Campfires").



Hillel Bavli (1893-1961), Professor at the Jewish Theological Seminary of America, was one of the first Hebrew poets to focus on daily life in America ("Mrs. Wood") and to translate the works of Black writers.

Israel Efros (1890-), founder of Baltimore Hebrew College, now living in Israel, is author, among many other poems, of "Vigvammim Shotekim" — "Silent Warnings" and of epic poems on the Mormons and the California Goldrush.

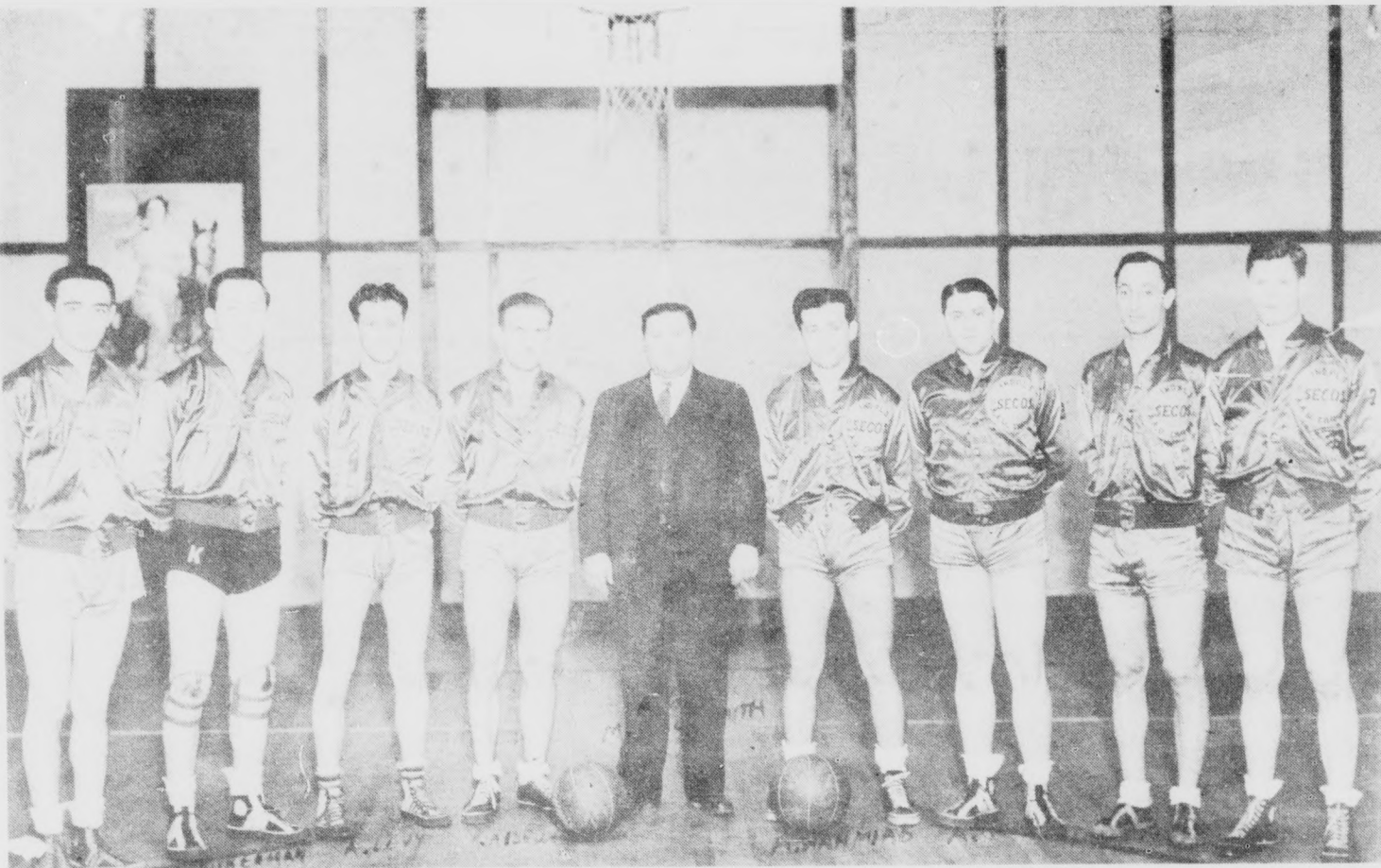


Eisig Silberschlag (1903-), former Dean of the Hebrew Teachers College in Boston and now professor at the University of Austin, Texas, is author, among other works, of "Mi-Pi Kushim" — "Out of the Mouth of the Blacks."



Gabriel Preil (1911-), lives in New York, is an Honorary Citizen of the City of Haifa, and has made very often scenes in New York, New Hampshire and Vermont, subjects of his poetry.





RECALLING THE PAST— Do you have any photographs showing group activities in the Jewish community of days gone by? If so, The Post and Opinion would be happy to print them. Be sure to identify those in the photograph, give the year and the occasion. The photograph above was the championship team, undefeated, in the old Industrial League. The team went on to win the Marion County AAU

title, and then lost in the finals for the state AAU title in South Bend. The year was 1937-38. From left to right are the late Pinky Davis, Abe Zukerman, Abe Levy, Rube Reiswerg, the late Max Goldsmith, whose firm the Salvage Equipment Co. (SECOS) sponsored the team, Amos Nahmias, Abe Goldsmith, Julius Zukerman and Dave Cohen.

Sabbath Services

BETH EL

Sabbath services on Friday, Feb. 4 at 8:30 p.m. will be conducted by the junior choir. Also to mark Tu B'Shevat, the Marian College Women's Chorale will present a selection of Israeli songs at a special sit-down Oneg Shabbat.

Friday, Feb. 11, at 8:30 p.m. services will be lead by United Synagogue Youth. Cantor Robert Zalkin will deliver the address "Proclaim liberty throughout the land."

B'NAI TORAH

Saturday, Feb. 5 at 8:30 Rabbi Gray will give a review of the sidrah of the week, Beshalach.

On the following Saturday, Feb. 12 Sabbath service the sidrah will be Yitro.

IHC

Friday evening at 7:45, Feb. 4, Rabbi Saltzman will lead the regular Sabbath service. Following the services there will be a special Oneg Shabbat in the Auditorium honoring the Religious School teachers.

That same evening there will be a family Sabbath service at 7:45 where Rabbi Stein will present a story-sermon and birthday blessings.

At the Sabbath service at 8:15 PM on Friday, Feb. 11 Seth Bernstein will speak on "The Gods People Make and the God Who Makes People." Seth, son of Jessica and David Bernstein, is a senior at Hebrew Union College-Jewish Institute of Religion in Cincinnati. He will be ordained as Rabbi in June.

UNITED ORTHODOX HEBREW CONGREGATION

On Saturday, Feb. 5 at 8:30 a.m. Rabbi Korb will speak on the objectives and accomplishments of Mizrahi Women.

Jewish Art

Lunch Topic

EVANSVILLE— John Streetman will speak on Jewish Art at a luncheon given by the Sisterhood at noon Tuesday Feb. 8 at Temple Adath Israel.



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